THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME II. NEW YORK, THURSDAY, DECEMBER 19, 1850. NUMBER 107.

THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2.50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
B. S. STORRS, JUN.

Rev. JOSHUA LEAVITT is *Assistant Editor*.

Rev. HENRY WARD BEECHER is a stated contributor to *The Independent*, over the signature ✻.

During the absence of Dr. Bacon on his foreign tour, his two associates will be exclusively responsible for the course and character of *The Independent*. Dr. Bacon will contribute to the paper from abroad, over his own signature, and arrangements have been made which will supply his temporary lack of service.

Domestic Correspondence.

PHILOSOPHY OF HISTORY.

NO. III.

THE ROMAN CATHOLIC VIEW.

WHEN such an idea of the philosophy of history as we have developed, has become an accepted and familiar one, and men have learned to regard God as the controller of all changes which take place in the earth, it becomes a question of very high moment, whither are mankind tending under this mighty guidance? Few other inquiries have any such interest as pertains to one so grand as this. To a soul of any religious sensibility, what can be more deeply interesting than thus to trace the footsteps of the most High over the earth through centuries past, and to gather from the direction in which they tend, some intimation of the grand movements of the future? If astronomers trace with reverent delight the path in which our mighty central orb is slowly sweeping, with the vast system that attends him through the abyss of heaven, how much more full of sublime and pious joy must it be, to mark the movement which the very hand of God is impelling and directing through the future of time—and onward into the ocean of eternity!

But not only is it a matter of solemn delight, it is always an urgent impulse, and often an absolute necessity of our faith, to do this. The soul not only loves, it *needs* as well, to see the hand of God in the affairs of men. Religious conviction demands some such support of its weakness; and he who "knoweth our frame" *has* never withheld it. Such guidance—and such *interposition* in their behalf, were promised, and were vouchsafed to the first family of men whom God separated to stand in a hallowed relation to himself; and in every subsequent age his church has looked for similar tokens of his presence with it. Nor has it ever looked in vain. The pillar of fire and of cloud, radiant with light and guidance to his obedient children, and fraught with gloom to all who pursue them, this has been the portion of the church in every generation since Israel traversed the wilderness of old. Such evident direction from heaven was in that early day one of the strongest elements of faith. The Hebrew rested in confidence that his was the true religious system, not only because he discerned its evidence, and felt its power, but also because God was evidently with it; and because the history of empires however vast, and nations however mighty, was visibly subordinate to the interests of the race, and the faith of Abraham.

The direction of this general and providential drift of human history has been for many centuries conspicuous, and is daily growing brighter and clearer. It is unquestionably toward the extension and elevation of Christianity. Ages ago, Pagan superstition maintained long conflict with the new, spiritual, and benevolent thought which the gospel embodied: but no man needs to be told when, or how that contest was decided. Then barbarian invasion sought to disintegrate the Christian communities, and destroy the Christian system of society, but in vain: they lived and conquered, though ages rolled away ere the victory was complete. Then Mohammedan delusion and violence encountered and even imperiled the gospel, but it resisted and repelled the assault. Now Paganism is almost forgotten in its ancient seats, barbarism has been spiritualized into a new nature—and Islamism is fast hastening to be gone. No man can doubt that each of these enemies is vanquished forever. Other conflicts, other perils there may yet be; but these no longer have power to trouble us. Heathenism claims only the diminishing remnants of the earth's original darkness; and as for barbarian hordes of northmen, and fierce fanatics of the south, we may say with the great essayist of our day—"Those waters shall return no more to cover the earth." Henceforth all things tend so far at least as imagination can foresee the future, to the extension and the exaltation of Christianity.

But *what* Christianity? There are in the world two forms of that faith, not to speak of a third—the Greek Church—which yet will have its part to play. These are—the Church unreformed, hoary with the venerable dust of ages—and the Church vigorous with the fresh life of the Reformation. For some ages they have been confronting each other, each strengthening itself as it best might within its own precints, for future influence over the other and the world. How looks the divine progress of history upon the future fortunes of these?

The answer to this question is interesting not only for the satisfaction of the party that may ask it, and not only for the confirmation of those whose faith Providence may seem to support; but also for the influence it must exert upon the contest between the two great systems. When the solution of this problem is fully wrought out, and the aspect of the past and the present fully understood, the question of the future will be one of little doubt. Neither system can stand long, or move far, save as it can be shown to stand or to move in harmony with the grand and providential changes of human history. Let it but be shown that God has deserted one of these systems, and its doom is sealed. No man will follow in religion where he is convinced that God's providence does not lead. Hence it is always a sign of decrepitude in any religious system when the communities which profess it begin to acknowledge, or to feel, that it is destined to give place to another. However remote the era of its anticipated downfall may be, it is already far gone in weakness and decay, when the idea is forced upon its adherents that the providence of Heaven no longer works for its perpetuity and extension.

Impelled by so many motives thus to vindicate the celestial origin of the system to which his affections have been given, the intelligent Romanist seeks for some general view of events which may harmonize the facts of history with his religious belief. It may be profitable for us to observe the process by which any appearance of such harmony can be made out, as well as to estimate the result itself.

A recent Italian writer of very high merit, Gioberti, one of the few liberals who unites a cordial love of freedom and progress with the proverbial veneration of an Italian for the Pope, has indicated the aspect in which history and faith are in his view to be harmonized. He would reclaim the ardent radicals of young Italy from their unhallowed desertion of the papacy; and he proclaims in their ears that for them to look elsewhere than to Rome, for political emancipation or dignity, is contrary to the eternal decree of Heaven. Long since it was ordained on high that Rome should be the center of the Italian world—the source of all glory and prosperity. Providence for ages sought only the aggrandizement of Rome. All the history of antiquity pointed and contributed to this result. The ancient Republic with its stern dignity and its vast achievements—the Empire with its boundless dominion, and its resistless sway—all were for the exaltation of the Eternal City—and that exists for the dignity of the papal see—to minister to its preeminence and renown through the earth. And since those early ages has not Rome been the earth's center? Did it not hold forth civilization through ages of barbarism? Did it not send forth Christianity through all the Paganism of Europe? Did it not preserve and disseminate arts and learning through ages of subsequent ignorance and darkness? Has not all the course of history illustrated her supremacy and established it as a decree of destiny itself, that Italy and Europe must look to her agency for all the greatness they hope for, receive it gratefully at her hand, and employ it humbly to promote her influence and dignity throughout the earth?

It is not difficult to imagine that such reasonings should seem attractive to such a mind. Imbued from infancy with the deepest veneration for the papal chair, and accustomed to glory with something of patriotic pride in the ancient renown of republican and imperial Rome, it is not strange that an Italian Catholic should seek to bind them together, and thus to transfer the ancient glories of Italy to what now remains to her of the Eternal City.

This then is the philosophy of history which a religious Catholic adopts and enforces; this the exposition of the divine and human affairs which the advocates of the papacy send forth from the shadow of St. Peter's. Natural and agreeable it may be; but is it not ominous also?

It is evident that all such philosophy has its foundation not only in the past, but in the remote past. It is with the past that this Church has long loved to dwell. It loves to commune with the fathers of a thousand years ago—with the councils of centuries gone by. The martyrs of the early ages, the canonized missionaries of Europe's earliest Christianity, these are the names it venerates. Its days of unrivaled glory—when it was no mere sect among sects, but mother and mistress and queen in the earth—when it stretched over the rugged North and the sunny South and the hallowed Orient alike—this is the palmy period forever in its thoughts. Its very language of devotion is not of men's familiar speech *now*; like the liturgies of the decayed churches of the East,—like the consecrated language of the Synagogue,—it tells of a power and a fame in antiquity which the moderns cannot understand. Conversing thus familiarly with that era, and sympathizing little with the stirring works of later ages—with steam, and the press—it naturally looks far back to discover God's hand in its history. It delineates its triumphs on the map of "the world known to the ancients;" of which the city of Rome was the center—and the limits of the empire formed the circumference.

Lying far, then, in the past—in periods dim already with the distance and the mist of ages, and becoming yet more shadowy and indistinct as time advances, this philosophy seems, like the miracles and the inspiration of the early Church, a divine interposition adapted to the period of her infancy and weakness, but a thing no longer of actual life. Henceforth the only providential movements of Heaven for the interests and glory of the Church, are well attested facts of the past—an authentic and canonized piece of history—a development of what *was* real, and vital, and controlling, but what has long since been dead.

But no; human history does not die, nor stop; and the Divine agency in it, and control over it, never come to an end. Whatever else dies, God's plans have life in them; whatever else stands still, his majestic providence holds on its way. Methods may change, with changes in the characters of nations and of men. Miracles may give place to the more orderly operation of natural laws; but *in* nature or *over* nature God must be visible still. And the system which, like Judaism, finds indications of God in its history, only in the ages of the remote past, proclaims to the world that it has accomplished its mission—that the God whose agency in the affairs of men is as real and as efficient now as in any era of barbarism and darkness, no longer uses it as his instrument to develop and to bless mankind. Such a system proclaims itself, to every mind which has faith in the present and powerful control of God over the elements of human history, the obsolete instrument of purposes either long since accomplished, or which it is no farther capable of accomplishing. "Now that which decayeth and waxeth old, is ready to vanish away."

But this philosophy we must reserve for a fuller discussion hereafter. CHURCH.

MR. JAMES' LECTURE ON THE ANGLO-SAXONS.

BY OUR BOSTON CORRESPONDENT.

G. P. R. James, Esq. delivered a very interesting and instructive lecture upon the Anglo-Saxons, before the Mercantile Library Association, on Wednesday evening last.

Anglo-Saxon names, he said, were on nearly every door in our streets—nearly every face bore traces of Anglo-Saxon features. Whenever we met with the names of Webb, Wadsworth, Wardwell, Barstow, Bradbury, Hale, &c., or names ending in *ham, er, ly, son*, or *ton* we might be sure we had found an Anglo-Saxon. Under cover of allusion to the unity of the traits of Anglo-Saxons here and in England, he paid a graceful compliment to some of our literary men, remarking—that here the dull study of Medicine had produced some of the finest poets—the dry bones of the Law had become exuberant with the flowers of rhetoric—and the schoolmaster's rod had bloomed like the rod of Aaron.

The original seat of the Anglo-Saxons was the Cimbric peninsula—the Saxons and Frisons being on the main land—the Angles near them in Schleswig, and the Jutes on the point of the peninsula still named Jutland. These had a common language and common customs—were pirates and pagans together. Having applied in vain to the Romans for aid against the Picts and Scots, the inhabitants of Britain asked succor of these aggregated tribes, who responded to their call and landed at Ebbsfleet on the island of Thanet in A.D. 449, under Hengist and Horsa. After aiding the Britains to conquer their northern foes, they coolly proceeded to send home for reinforcements and take possession of the land themselves. This led to the Heptarchy, which was finally merged into the germ of the kingdom of Great Britain, under Egbert of Wessex in A.D. 827.

The Constitution of the Anglo-Saxons was next considered. Its principal feature was the division of the people into four classes. (Beginning at the lowest,) *serfs*, or slaves; *freedmen*, who were soldiers rewarded with a little land for their bravery; *thanes*, or nobles elevated to this position by the cultivation of five hides of land—by attaining priests' orders—by commerce (if three voyages were made with ship and cargo of one's own,) or by becoming a military associate of some thane, and distinguishing one's self by valor in arms. Above all was the *King*, governing under restrictions.

Long before the reign of Alfred, England was divided into districts, which Alfred arranged into *tythings*, (associations of ten families,) *hundreds*, (ten tythings) and counties. The County Court was presided over by an Earl or Alderman, who had a person learned in the law to aid him, called *shire-reeve* (whence "sheriff.") The *wittenagemote* (a court of wise men) consisting of all Thanes—made the laws,—the King proposing, and the Court deciding. They met three times a year, at Christmas, Easter and Whitsunside. All members (except those who happened to be *thieves*) were protected in going to and coming from this Court by special law.

The Anglo-Saxon laws were generally purely compensatory; and there was thus little distinction between premeditated and unpremeditated or even accidental offenses. Theft, calumny, murder, &c. &c. had their money value, of which some interesting examples were given. The King's life was valued at £7000; every part of the body had its price; a broken bone being estimated at 10s.; an ear cut off at 12s.; an eye knocked out at 50s.; the front teeth at 6s. each; the thumb, 20s. and so on.

The lecturer then proceeded to describe the customs of the people. The Anglo-Saxon dress consisted of a cap like a Scotch bonnet, a linen shirt, a rich tunic reaching to the middle of the thigh, a sword-belt round the waist, stockings bound with fillets, shoes with wooden soles, and a mantle over all, of white or blue, reaching to the feet. The female dress was like the male's with the exception that the tunic reached to the feet. Their ornaments were of gold. They were exceedingly cleanly in person—and hence were long-lived notwithstanding their gluttony and drunkenness. The Saxons sometimes ate and drank not only all day, but (with intervals of rest) for three weeks together. They drank to excess, using mead, ale, cider, wine, mulberry-juice and honey, and nectar (made of honey, wine and spice).

The husbands bought their wives; each woman was under the protection of her nearest relation, which protection was sold to the lover. The friends and relatives assembled at the bridegroom's house the day before the wedding and went in procession on horseback and armed to protect the bride to his house. When arrived the nearest relative solemnly made over the bride to the bridegroom, and they then proceeded to church, where, standing under a nuptial canopy, the priest gave his benediction, and crowned them with garlands. The party then returned to the house and ate and drank till all the food in the house was consumed. Presents were then made to the pair, and the guests separated.

The lecture was closed by a very eloquent peroration, eulogizing the past, and exhorting for the future. MORTON.

Foreign Correspondence.

FROM OUR IRISH CORRESPONDENT.

DUBLIN, Nov. 20, 1850.

DEAR BRETHREN:—How do you do? How do you get on with the battle for truth and right, in these days of "aggression," and assumption, and outrage, when tyranny strains itself in quest of new victims, and humanity longs to be redeemed? In the midst of your own labors and anxieties, you find time and space for reports from the old world; and as *the cause of philanthropy is one*, whatever may be the various forms assumed by its antagonistic evils, the friends of freedom and of human progress here, have been cherishing a deeper sympathy than ever with the friends of Christian sympathy in every land, and in view of the present doings of the foes of humanity in Europe and America.

While "on the side of the oppressor there is power," the Christian may console himself with the assurance that it is but a little while until the rod of the wrong-doer shall be broken, and that however long the vindication of right may be delayed, God will not have fellowship "with the throne of iniquity, which frameth mischief by a law."

Your numerous friends now traveling in continental Europe, will keep you informed of matters and things there connected with the new and formidable movements of tyrannous power against the rights of the people; and as your English correspondent has lately devoted so much attention to the affairs of Ireland, I think I may as well return the compliment by a glance across the channel. An American can scarcely understand, and certainly cannot appreciate the present agitation in England, consequent upon—

"THE AGGRESSION OF THE POPE."

It is easy enough to understand or to "guess" that papal statesmen are anxious to make a retort courteous to England's faint and faltering friendship to the cause of freedom, in the late movements on the continent. Cardinal Antonelli must have laughed in his sleeve at the clever stroke by which he has given Lord Palmerston "a Roland for his Oliver."

The numerous defections to Rome that have occurred from the English Established Church, have led the councils of Infallibility into error, and the Pope has made a most happy blunder in alarming the Protestant prejudices of England, and awakening John Bull to a political and religious jealousy of his encroachments.

But it is evident that a grand *coup d'etat* was hatched in the conclave, and that it was determined to draw the attention of the Italians and of all men from the weakness and the wickedness of the Pope's government at home, by a demonstration of the extension of his authority in Protestant England and all over the world!

All this is plain enough to anybody. And, moreover, it is easy enough to understand that the general English sentiment is abhorrent to the politico-ecclesiastical pretensions of the Pope. It is all nonsense to talk of *spiritual* supremacy as between Victoria and Pio Nono. Nine-tenths of the English nation know or care nothing about the Queen's supremacy in matters ecclesiastical, any further than it means, whether Pope or Potentate likes or dislikes, as the Queen of England she shall be EVERY INCH A QUEEN!

Hence it is that many of those who sing "Britons never shall be slaves!" and who maintain a steady resistance to State-churchism and royal prerogative in spiritual things, unite in the outcry against the Pope's discourtesy to "the English Church," on the principle, we, Americans and Irish, may suppose that every man has an exclusive right to "wallop his own nigger;" and that as the Queen, with and by the advice of her privy council, can make bishops enough for England, the Pope who is neither the Queen nor her privy council, has no right to make any.

Fair enough reasoning, you may say, for an established churchman; but rather limping logic for a dissenter. Well, after all, the Pope is a prince. He is one of Europe's despots, the most powerful for mischief, in some respects, among them; and he has not discarded the antique infallibility by which his predecessors dethroned emperors and sovereigns, and bequeathed all America to the crowns of Spain and Portugal! If he does not put his foot upon the necks of kings and absolve their subjects from their allegiance, it is because he cannot; and in our near connection with the political intrigues of the papacy, there is some excuse for our alarm and indignation at the new act of "papal aggression," though you Yankees may laugh at the whole affair, as a war between frogs and grasshoppers.

Some of our Scotch brethren say, "the English mind is hopelessly Erastian." May be so, we reply; but it does not require Scotch metaphysics to discover the *cui bono* of the "no-popery" cry now raised by some parties in England. Lord John Russell makes political capital of the affair, while he gives the Tractarians a very unstatesmanlike rebuke for their adoption of Romish "mummeries." The Bishop of London, who has been coquetting with Puseyism and Romanizers, and snubbing evangelical clergymen for their fellowship with dissenters, waxes wroth with the Pope for appointing *another bishop to his diocese!* Protestantism may be frittered away, and Popery insidiously introduced without an Episcopal murmur; but as the Pope is not satisfied with the Popery of the Bishop and his church (which in all conscience he might be, only that he is Pope), but has very schismatically appointed another to do what he, John James, London, was doing very well already, why, then, reverend brethren, "carefully avoid all assimilation to the superstitious practices of the Church of Rome." Let the Pope *take that*, and learn in future to let well enough alone! Even the Bishop of Exeter, while he very naturally mourns over the sad defect of modern society among us, that the secular arm is not ready to the church's (the Bishop's) bidding against schismatics and recusants, has become almost Protestant in his lamentations over the Pope's mistake in judging him inadequate to all the bishoping needful, or at least necessary for grace and salvation to the good people of his diocese. "Hopelessly Erastian" the English mind may be, in some respects; but it must be admitted the English prelates have "method in their madness," when they exclaim and declaim against the Pope.

Now is the time to show the English people the true cause of all this mischief, and of much more, in the ambition and jealousy of two rival hierarchies, maintaining their antagonistic systems of State-churchism, and, like the Kilkenny cats, eating one another to the tails, in their efforts to establish their respective claims to an exclusive territorial episcopacy. It is a grand opportunity for the English dissenters; but they appear to be stupefied by the church-excitement, so as to misunderstand or shrink from their important mission.

If nothing else will make Protestants define and extend their principles, the proud pretensions of the Pope and the revival of the half-forgotten assumptions of the papacy to govern the world, ought to awaken them to their duty. Nations and governments have been, under all diversities of circumstances, befooled by proud and plausible priests; and some admirers of your transatlantic democracy think that the assumed titles of territorial prelacy are inconsistent with the liberties of republican citizens, and should not be permitted in such a country as America.

In Ireland we have a dead lull at present. Comparatively little interest is taken here in the English agitation, as the Roman Catholic hierarchy is fully recognized; and the Whig government, whose leading members are now loud in their outcry against the development of a similar system in England, have been habitually and ostentatiously flattering the Pope's bishops here, and governing or managing the country very much in deference to their wishes.

THE THURLES SYNOD has produced a widespread feeling of deep dissatisfaction among intelligent Roman Catholics. A stern and uncompromising resistance to the narrow sectarianism of the majority of the bishops, is proclaimed in some of the newspapers on the part of their constituents; and educated men who have remained in the profession of Romanism, without troubling themselves to investigate its claims, are scandalized at finding that the most perfect and liberal system of education ever instituted by any government, is rejected by their spiritual rulers, while the home subjects of the church are the most depressed and degraded in Europe.

In the Machale fulmination of the "fathers of the council," falsely stated to have been "unanimously" adopted, the most bitter hostility is breathed against "the Bible Societies," and the unexampled generosity of our Protestant communities to the starving Roman Catholics during the time of famine, is denounced as the base bribery of proselytism! The organ of "the Church," *par excellence*, the *Tablet*, has improved upon this by bringing out most bigoted and offensive articles, maintaining that "consistent Protestants must become Atheists," and avowing the most intolerant and extravagant sentiments of ultramontane absurdity. These proceedings have disgusted and exasperated the intelligent and liberal-minded Roman Catholics, and are tending to produce a reaction most favorable to the interests of truth and freedom.

Several of the Protestant ministers of Dublin are keeping up a vigorous and successful appeal to the judgment and good feeling of the Roman Catholics, and happily a most liberal and brotherly feeling is manifested in connection with some of these efforts. A gratifying instance of this has just occurred in connection with the proceedings of your American mission, as reported in some of our Dublin papers.

DR. BACON IN DUBLIN.

The strange event of an American minister preaching in the Irish metropolis, took place on Sabbath before last. Dr. Bacon occupied the pulpits of two Congregational churches; and despite the prejudice of the congregations against written sermons, produced a very favorable impression of the American ministry. His discourses were fraught with original and instructive applications of Christian truth. More recently the following appeared in the *Dublin News-Letter*:

"MEETING AT PLUNKET-STREET MEETING-HOUSE.

"The reopening of this place of worship on Tuesday evening was attended by a large and respectable audience of the Protestants of Dublin of all denominations, with a considerable sprinkling of Roman Catholics; and it is gratifying to record that the latter appeared as attentive as the former to the interesting proceedings which took place. After singing—

"The Rev. John Elliott, Rector of Crumlin, read and expounded the 13th chapter of the 1st Corinthians, and offered some very happy and appropriate remarks on the tendency of true Protestant principles to promote concord and charity among men. He concluded by a touching reference to the former ministrations of the Gospel in this ancient and celebrated meeting-house, and warmly congratulated its friends upon its reopening at the present time for the faithful preaching of the Gospel and controversy with opposing errors.

"Rev. Dr. Urwick offered prayer, after which,

"Timothy Turner, Esq., was called to the chair, and offered some suitable and interesting remarks on the nature and spirit of true Protestantism, and on the preëminent position formerly occupied by Plunket-street Meeting-house, in upholding the pure doctrines of the Gospel in this city, and in rescuing many from the superstitions of Popery. He trusted the future ministry here would be of the same character, and rejoiced in the prospects of usefulness which God was graciously affording to those who maintain with Christian kindness the claims of Scriptural truth among our Roman Catholic friends.

"Rev. A. King explained the character of the meeting as being exclusively for religious purposes. They had not met for any political antagonism with Roman Catholics. Their 'Protestantism' was the basis of 'Christian union and liberty of conscience;' and while they believed Roman Catholics were in error, dangerous and deadly error, and plainly told them so, they desired to encourage them to use their own minds in the investigation of truth, and to bring them to the enjoyment of the privileges in which Protestants rejoiced. Mr. King then read notes of congratulation and encouragement from Rev. Mr. Hallahan, Rev. Mr. Graham, Rev. Mr. Kirkpatrick, and Rev. Mr. M'Carthy, who expressed their regret at not being able to attend the meeting, and whose sentiments of Protestant unity elicited the warm responses of the meeting.

"Rev. J. Milligan then spoke on the cordiality of feeling and practical cooperation which ought to exist among Evangelical Protestants. The progress of Romish domination had been marked in blood, and traced in social degradation. Let Protestants honor their principles by displaying true charity, and maintaining the love of the brethren.

"Rev. John Stroyan next addressed the meeting, and in a forcible and well-reasoned address showed that Protestantism gave the only correct answer to the urgent inquiry of the human soul—

How shall I get my sins forgiven,
And form my nature fit for heaven?

This is the most important question that any man can propose to his own mind. It was the object of Christianity to give God's own answer to this question; and while Romanism bewildered and deluded the human soul by its superstitions and human inventions, true Protestantism at once and always referred men to 'the Book,' the Word God, that believing they may have life.

"Rev. Dr. Bacon, from the United States, was then introduced to the meeting, and received with a hearty welcome. It was remarked that the institutions of America, which secure liberty of conscience to men from every land, are the fruit of persecuted Protestantism. The two greatest Protestant countries in the world, Britain and America, are the most free and prosperous and powerful nations on earth—and they afford to Roman Catholics those rights and liberties which no Roman Catholic government grants to its own subjects. This fact ought to convince all honest men of the true character of the two systems. The Rev. Doctor then gave a very interesting account of the prevalence of religion and education in the New England and other Northern States of America, repeatedly stating that the principles propagated in the Western wilderness by the Pilgrim fathers were the source of all the prosperity and happiness by which that country was now distinguished. It is almost as rare to find a native-born American in the older States who cannot read and write, as it is to find one who cannot speak or hear. Protestantism delights in liberty and intelligence. They are at once its element and its offspring. Scriptural enlightenment always produces social improvement, while superstition debases both people and priest. The Roman Catholic immigrant population find themselves in a new atmosphere in America. Many of them soon imbibe the Protestant spirit of free inquiry, learn to think for themselves, and throw off the yoke of priestcraft. The American sentiment is, that when the human mind is free, amid means and inducements to progress and elevation, systems of mental despotism must go to the wall: and if the pretensions of the Pope can triumph by liberty of conscience, liberty of education, liberty of the press, and liberty of speech, let them (cheers.)

"The Rev. Dr. Urwick made a few remarks, but reserved his address till next week.

"After devotional service the meeting adjourned, at a late hour, to next Tuesday evening."

I now return to my first inquiries. How are you going to maintain the cause of philanthropy and the claims of right in your own America? Alas, that in the only land where liberty of conscience prevails, slavery of color should be allowed to reign. This atrocious "Fugitive-slave law," passed by your Legislature to give increased power to your man-owners and man-catchers, is affording a fiendish triumph to the friends of tyranny in Europe. Those who have been accustomed to sneer and rail at America, eagerly seize upon this insult to your liberties, as a grand demonstration of the despotism of democracy, and the friends of America can do little more than hang their heads. How long shall the heritage of freedom be defiled and disgraced by the abominations of slavery. Is this fugitive outrage-law to continue in force, or, like the measures of overt tyranny in Europe—is this extension of inhumanity to cause a reaction in favor of right, that will burst every fetter and make America truly THE LAND OF THE FREE?

Labor perseveringly, patriotically, heroically, for this glorious consummation; and the friends of your country, and the friends of man in every land, will give you their sympathy and their prayers. IÈRNE.

FROM OUR AMERICAN CORRESPONDENT.

BERNE, Sept., 1850.

To the Editors of The Independent:

GENTLEMEN:—My last letter left the account of my wanderings at Chamouny. The village is sixteen *stunden*, that is, hours' walking, from Geneva, or about fifty English miles. The whole valley is nearly eight leagues in length; but the central part, the rendezvous for pilgrims, is less than one-third of that extent. The *Tête Noire* Pass was the route we selected from there, in the direction of Martigny, a distance of something more than twenty miles—our party consisting of four gentlemen, one English and three American, mounted on mules, with two guides to take care of the dumb beasts rather than of us. These *passes*, of which there are more than fifty over the Swiss portion of the Alpine chain alone, are ways sought out through valleys and by streams, and then over the lowest places of the hights that can be found from one point to another in these difficult and often impracticable mountain regions. Leaving some hamlets, pasturages, the village of Argentière, the glacier of the same name, and finally the Arve in the rear—its banks having already become steep, and its waters increasingly turbulent and noisy—we reach—still passing a wretched hamlet and barren magnificence of nature—the summit of the pass. This is not very high for these high latitudes, and was gained in three hours. Here the streams take opposite courses to the Rhone and the Arve. We had previously met a large party from Martigny, one of whom was Prof. D. of West Point. The torrent Eau Noire, rushing in from a desolate opening at the left, through which the snows of the towering Buet are seen, now guides our course down what is called a valley, named Val Orsine. The mountains are about us, and over us, and away up in the places for goats a boy is gathering herbs and ringing his voice down into the valley. The village of Orsine, the chief one of the pass, is placed up on a slope where it would seem a single farm, with the necessary buildings, could only be formed; for in fact the church has been more than once swept away, and the present one thus far maintains itself there by the gracious aid of a rampart of earth and masonry. A wooded, wild gorge succeeds, in which is the boundary of Savoy, with an impotent barrier erected on it. The path crossing the torrent now runs upward and along on the side of the mountain, through a gallery cut in the rock, under another overhanging rock, and always clinging to the precipitous slope that comes down from such a hight above, and reaches or leaps into the immense dark depths of the groove of the tumultuous waters. Here the scenery is exceedingly grand, and almost startling. And yet a chalet sent up its smoke there, a man was finding grass to mow a thousand feet below, a boy sung, and sent back a shout in answer to one sent down by us. Not far beyond this the way suddenly bends into the forest of Trient, heavy and sombre, around a brow called *Tête Noire*, where in new depths below the new torrent of the Trient is heard, for it is scarcely seen, as it drives on to join the Eau Noire. These are rare places for an afternoon ride, or would be anywhere out of Switzerland. Meanwhile, a sort of inn has been encountered, a stop made for an hour, and another village had been descried across the gulf, poised upon the mountain-side, when we concluded that at least they did not travel away from it in their own coaches, nor use these much in their streets at home. Next comes the valley of Trient, darkened by pine forests and mountain precipices, where a few dwellings are scattered, and where a shepherd-boy was bringing down a flock of goats at sunset. These kept up the music of their bells along before us, and turned aside from the lane, six, three, and two at a time, as they came to the doors of their owners, and there the withered dames rewarded them by stretching out a handful of something to eat. A steep ascent through the forest of the *Fordas* ensues, when at its summit there breaks upon you a splendid sunset on the snows of the distant chain of the Bernese Oberland, and soon the charming sight of the valley of the Rhone;—but the rough descent to Martigny, by good pasturages, trees and cottages, occupied two hours, and all was obscured by the evening.

From Martigny we made an excursion to the Hospice of the *Great St. Bernard*. The pass affords scenery like that of the Tête Noire, but not equal to it. We took chairs half of the distance, to Liddes, and then mounted the mules. Liddes is a dirty village, St. Pierre is worse, Orsieres is a medium, and St. Branchier the worst of the four. The industry of the people, for the women knit as they go along the road, is a redeeming feature in what we had thus far seen of them in those districts. They make the rugged landscape smooth with cultivation, though the goitre disfigures so many of their persons. This route to the Great St. Bernard was the one which Napoleon took when he conducted his troops across the Alps. How, at that time, must they have labored through their narrow way! On this spot and on that, here in one angle and there in another, they must have been brought to a dead stand. Napoleon was here present to me, with his men, artillery, munitions, and the multitude of his laden mules, almost as much as the living torrent of the Drance, the rocks, the gorge, and our own hard ascent. Mont Velan and its glaciers rose up against our path, but we yielded the point, and bent off our course to the right. Pasturages, chalets, and herds still continued to appear. Patches of snow and a piece of the glacier were passed. The way grew more stony and steep, till stone was formed into a bed for our feet. But, lo! the *Hospice* is seen. It was the festival day of St. Augustine, the patron of the St. Bernard monks, and many of the order had come up there to celebrate it with their brethren of the Hospice. They wore a white slit band, passed round the neck to the girdle, before and behind; a black cloth robe, and a conical cap. Poor, wretched beggars and pilgrims were there, besides a considerable company of traveling visitors, English, French, American, and Italian. Two monks did the honors of the table for those visitors in a happy manner—an excellent supper having been provided, in which wine was not wanting. One of the hosts spoke good English. They exhibited learning, tact, a smooth and careful self-possession, and a gentlemanly and kind bearing. One of them proposes to visit the United States to solicit funds for their establishment. At early matins the chapel presented an animated, busy, if not a business-like scene. I had no disposition to doubt but that a true offering might somewhere be found there. A ragged man on his knees before me, whose hair was matted with dirt, wriggled and writhed in his prostrations as though he sought to wring his sins out of his very body. I would not dare to judge him, and assuredly would not quench the faintest spark of right emotion in his breast, or throw a feather's weight on his rise toward heaven; but it did occur to me there, that it would not have been a bad thing to put him for a time into the little lake just outside of the building. There is a monument in the chapel to the memory of General Dessaix, who fell at Marengo, erected by Napoleon; but its other ornaments are not all in so good taste. A box there receives the donations of visitors, who probably give, where they can afford to give at all, much more than they would be charged at a hotel for the same accommodations. Presents are made afterward by travelers in some instances. A piano now in the visitors' room was thus sent by a lady. A marble tablet to the *praise* of Bonaparte has been placed in the staircase by the democratic canton of Valais. The Hospice is a large solid building of stone, fitted to withstand the assaults of the elements in that high site. A good housewife, however, would make a better overseer than any male head of the establishment, whether monk or Puritan. Stables are formed underneath one part of the building. There is another house close by, built as a place of refuge in case of fire, which is named Hôtel de St. Louis, now used for offices and to accommodate ladies, of whom, during the previous season, there were twenty-six English present in one night. Great numbers of poor people, necessarily and unnecessarily, flock to the Hospice for a night's lodging. I noticed a large room filled by such numbers of them, that they should have had all the air to sleep in which the whole building could have furnished. There is in the Convent a cabinet of plants, insects, minerals, and relics, from the temple of Jupiter, which once stood on this pass.

The *dogs* of the Hospice treated us in a considerate and friendly manner, as though they would sustain their reputation in the United States for kind deeds, and were fully aware of what is said about them there. They are not of the Newfoundland breed, but came originally from Spain, being a cross between the Newfoundland and the Pyrean, and are of a reddish brown. It is said that their sense of smell is so acute that they can discover the approach of a traveler at the distance of a league!

The Morgue, or receptacle for the dead, is a place of great interest. Bodies of late years have been more frequently recognized by their friends and taken away, but many others stand and lie there like Egyptian mummies, so far as their preservation is concerned. They were usually found frozen, and from the rapid evaporation at this hight, they have dried without decaying. They are discolored, are sometimes sadly bedecked with pieces of garments and their own fleshy, black integuments, and may be broken, powdered over, and tumbled together, but they do not perish. It is indeed the most peculiar of congregations.

The wood used at the Convent, of which they ought to have a good deal, is brought a distance of nearly four leagues from the Val de Ferret, for not a stick grows within two leagues. Water boils at 190 degrees instead of 212, so that it requires five hours to cook meat, when three hours would be sufficient at another elevation. The lake, half of which lies on the Piedmont side, has been known to remain frozen for the whole summer, and in 1816 not a week of the whole year passed without the fall of snow. Patches of snow and ice were lying near the Hospice now, and my lungs testified to the rarefaction of the air, as my whole body did to its coldness. Yet the sheep belonging to the Hospice were trying to find something besides pebbles to eat, and on precipitous sides that were hundreds of feet higher up than the building. A little way over the summit, in the Italian descent, there is the Vacherie basin, where a good pasturge is found for their cows, and withal a fine Alpine view may be had. The Hospice is sheltered by the Mont Chenelletaz on one side, and by the Mont Mort on the other, there being no mountain, but a pass, which bears the name of the Great St. Bernard. It is toward 8000 feet above the sea, and the highest fixed habitation in Europe. Am I sorry that the home of the monks is not my home? But will I not commend them the more?

From Martigny, not satisfied with our views of the "MONARCH," we turned back to the *Col de Balme*; for you know how it reads, that

"Mont Blanc is the monarch of mountains;
They crowned him long ago,
On a throne of rocks, in a robe of clouds,
With a diadem of snow."

The day was unpromising for a sunset, or even a sunrise view, but on we started for a mule-ride of eight hours, over the Forclaz, obliquely up the valley of Trient, in view of the glacier of Trient, then up, up, and still up the steepest of zigzags that we had encountered, but which constantly repaid us by glances down into the valley, and partial sights, through the dense fog, of rocky hights about us, till, much further on, we attained to the very "Col," or neck of the pass. Here we found shelter in what is half-courteously and half-literally called the "Pavilion." Night had come on, but two ladies continued on with their guide toward Chamouny, though they were afraid to ride down as we afterward learned. Other travelers crowded into our hut of a hotel. Among them came a priest, with two younger men, and they took the hayloft for their bed—we, as earlier comers, being permitted to occupy the story intermediate, in respect to the hay overhead and the mules and cows underneath. Our friend the priest, in his fatigue and bewilderment in the cold damp mist and the darkness of the night, became suspicious that the innocent guide was misleading them, and not allowing them to reach the Pavilion, and had actually drawn a dirk to intimidate him. During the next forenoon we heard through the driving fog the tinkling of numerous bells at a great distance coming from herds upon the mountains, and had most glorious glimpses of Mont Blanc and the vale of Chamouny, instead of a full realization of "one of the finest scenes in the world bursting upon the traveler," which has been accorded to some others. Nevertheless, we were glad that we made the fatiguing and expensive excursion; glad that we had shown our good intent, and that we now should have no regrets hereafter on that ground, and glad at what we actually accomplished.

Mr. Justice Talfourd and family were at Martigny. The Judge had paid much attention to the trial of Prof. Webster, and gave it as his opinion, on the strength of the evidence, that the murder of Dr. Parkman was premeditated; that any other supposition was irreconcilable with some of the facts in the case. He also remarked that it would have been a wrong against society and the world to have had Prof. Webster escape the penalty of the crime, if ever there was an instance in which capital punishment should be inflicted.

Having made the point of Martigny three times, and stayed there

fear and inquiry. Long has her mysterious character been seen, in that men could not feel indifference toward her, as toward a common city; but love or bitter hatred has been her portion from every one who cared for the Cross at all. The contracted limits and narrow sympathies of national Churches are again being destroyed. Gallicanism—that vile, unworthy, disloyal child of the selfish Sorbonne, is now scattered to the four winds of heaven; and the fresh waters imprisoned by the salt sea in England, are bursting down their (Protestant) barriers with a sound to which all Europe listens."

Thus wrote one, than whom no more amiable youth ever matriculated at Oxford: gentle, imaginative, pure, with the temperament of Genius, he was another and a better Shelley, in the college from which that great, unhappy, loving and loveable one was expelled! Yet, so terrible is the virus of "Church Principles," even such an one, under their influence, wrote deliberately, that it was a holy feeling which prompted the desire to destroy heretics! But *he* did not share Shelley's fate.

Protestants, and men concerned for civil and intellectual freedom, have not seen with indifference the increase of Roman Catholic institutions. But avowed Romanism, the efforts of missionary priests, the reëstablished Romish hierarchy, are all as nothing compared with the Romanizing force within the Church and the Universities. What can Cardinal Wiseman, or the whole College of Cardinals do; what an entire army of Jesuits; what ten Oscotts to extend avowed Romanism, compared with one Oxford Professor of Divinity—one single Oxford College, penetrated by the theology and the spirit of Rome?

The Roman Catholics have nearly 700 churches and chapels, 14 colleges, 900 missionary priests, within this realm. But if the question were—shall this organization and active agency be abandoned by Rome, or Catholic influence in Oxford and Cambridge be surrendered, Rome might well recall her cardinal and bishops, summon hence her missionary priests, raze her colleges to the very ground, and joyfully elect to hold by the influence of her principles in the nominally Protestant English Universities.

We would speak with all proper charity and forbearance, both of the dead and of the living; but at this crisis, and in view of the great and solemn interests involved, the conviction cannot be concealed, that the late Archbishop Howley, by his countenance of the Oxford movement, by his receiving, as a resident at Lambeth, one of the emissaries of the party—one who was the first to promulgate in and from Oxford the doctrine of Transubstantiation and salvation by priests and sacraments, and who is now an archdeacon; by his support of the persecutors of Dr. Hampden, he did more toward the diffusion of doctrinal Romanism among us than the Romish Propaganda. The same thing, in all seriousness of conviction, may be said of the late Bishop of Oxford, now of Bath and Wells, who personally upheld the first Romanizers, and had constantly by his side, as his chaplain, an active adherent of the party: yet this right reverend person, who was the nursing father of Oxford Tractarians, *now* cries out against the intrusion of a Romish bishop in "my" diocese. Such is the difference between Romish doctrine and Papal encroachment in episcopal minds; the one they see held and taught with complacency, the other excites the anger and alarm of wounded pride. The present Bishop of Oxford has, unhappily, emulated his predecessor. Of the Bishops of London and Exeter it is only necessary to say, that the latter, by his reception of Dr. Pusey in his diocese, when under solemn censure, and by his whole subsequent course, has served somewhat as a warning beacon, by showing distinctly that it was intended to make a Rome of the Church of England, postponing, indeed, the mere question of Papal jurisdiction, which by a great indiscretion, has now been raised.

AGRICOLA.

The Independent.

NEW YORK, THURSDAY, DEC. 19.

SUBSCRIPTIONS FOR THE YEAR 1851.

The first number of the third volume of *The Independent* will be published on the 2nd of January, 1851.

It is hoped that all subscribers whose time of payment expires about this period will treat the publisher with the promptitude which he is expected to maintain to them.

New subscribers will conveniently commence at that time; for which purpose we shall print a suitable number of copies.

TERMS FOR 1851.

The price of THE INDEPENDENT is uniformly as follows:

To subscribers in New York, Brooklyn, Williamsburgh, Newhaven, Hartford, and Boston, TWO DOLLARS AND FIFTY CENTS, for which sum the paper will be delivered by carriers.

To all subscribers out of the city, who receive their paper by MAIL, TWO DOLLARS.

To Clergymen, six copies for TEN DOLLARS.

Any subscriber who renews his subscription, and forwards us the names of two new subscribers, shall have the Three for FIVE DOLLARS.

All subscriptions to be paid *invariably* IN ADVANCE.

All Postmasters who will send us the names of new subscribers, with the money, may retain fifty cents on each for Commission.

THE JOURNAL OF COMMERCE.

The *Journal of Commerce* of the 14th inst. makes the following statement respecting the editorial arrangements of this paper:

"By the way, we perceive that *The Independent*, after so long a time, announces among its editors the Rev. Joshua Leavitt, next to Garrison the great gun of Abolitionism, and for many years editor of the Abolition paper called the *Emancipator*. We are glad that the announcement has been made. In our opinion it ought to have been made long ago. To start a paper as a Congregational organ, with an adroit Abolitionist behind the scene, to pull the wires and blow the bellows, but without any intimation of this fact to the public, is an imposition."

The facts in this case are simply as follows:—When the project was mooted of establishing a new Religious Journal in this city, to be conducted by gentlemen connected with Congregational churches, the late Mr. DAVID HALE, the senior proprietor and editor of the *Journal of Commerce*, advised strenuously and repeatedly to the engagement of Mr. Leavitt as the Assistant Editor; pronouncing him in his judgment one of the ablest Editors in the Union, in every way qualified for the post contemplated. Mr. L. was at that time almost a stranger to both the Proprietors and the Editors of this journal; and it was in great measure upon this energetic recommendation of Mr. Hale, that he was solicited to engage in the proposed enterprise.—From that time to this there has been no concealment or silence in regard to his connection with it. It was at once made known, of course, by his constant presence and oversight in the office. In the Third number of the paper it was officially and emphatically announced, as follows, in the leading editorial article:

"OUR ASSISTANT EDITOR.—In answer to the inquiries of several friends, we would take this method of informing our readers, that the 'Assistant Editor' referred to in the fifth paragraph of the article, 'The Editors to the Public,' on our first page, is Rev. Joshua Leavitt, a gentleman eminently qualified for the duties of that station. Mr. Leavitt's experience as an editor is not limited to his connection with '*The Emancipator*.' He was for many years the editor of '*The New York Evangelist*,' at the period when that paper was so successful in promoting revivals of religion; and for about a year past, as the Boston correspondent of the same journal, he has communed with thousands, who were not aware to whom they were indebted for some of the most valuable contributions to their weekly paper. Mr. Leavitt's public life is not to be identified exclusively with a certain line of policy on the question of Slavery. He has been an able advocate of Congregational principles; he has labored zealously in the cause of temperance; he contributed much (though the fact is little known in this country), by correspondence and through the press, to effect the repeal of the British Corn Laws; he has been actively engaged in bringing about a thorough reform in our Post-office system; he has written some of our most popular school books; in a word, he has devoted himself, mind and heart, to the great interests of society and of humanity. Thus much we have deemed it due to Mr. Leavitt, to ourselves, and to the public to say, of this relation. We have associated Mr. Leavitt with us in this capacity simply because he is competent for the work which we wish him to do, and we have confidence that he will do it faithfully. We who have announced ourselves in the article referred to as the Editors of *The Independent*, are responsible, *ably* and *fully*, for the character of the paper. We shall keep that article in type until the paper shall exhibit its parentage in its own features, and, true to its name, shall speak for itself."

Allusions to Mr. Leavitt's connection with the paper were frequently made in the course of the first year of its history. For example, in noticing his Series of Readers, in one of the numbers to which we have turned, it was said: "It has become so well understood that the readers of *The Independent* are indebted to Mr. Leavitt for the conciseness and variety of their weekly summary of intelligence, that we should feel a delicacy in speaking of this Series of Readers if it were not equally understood that for these Literary Notices he is nowise responsible. &c." In another number, a gross and inexcusable attack upon him, by a distant religious journal, was promptly repelled by the Editors of this paper, and our obligations to him as an able and faithful Assistant in our work were freely acknowledged. In an address of the Editors to their readers, published in October, 1849, fourteen months ago, and forming again the leading article in the paper, it was said by them: "The chief value of this journal, in our estimation, is its value as a newspaper. For this, our readers are greatly indebted to the various knowledge and experience, the ready mind and pen, and the unrivaled diligence of our laborious Assistant Editor, the Rev. Joshua Leavitt." And for many months past the name of Mr. Leavitt has stood continually at the head of the paper, in immediate connection with the names of its responsible Editors. Not a week has passed in which he has not been everywhere announced, where this journal has gone, as its Assistant Editor.

What shall we think then, of the declaration of the *Journal of Commerce*, that this announcement has now at last been made, 'which ought to have been made long ago,' and in the failure to make which this journal has practised 'an imposition' upon the public? It is clear what we must think. This reckless and desperate organ of a slave-holding and slave-catching political interest has become too furious against this journal, and its steadfast resistance to the iniquitous Slave-Law, to stop at anything in its headlong assault. It seems given over to a judicial blindness, even in regard to the interest it would uphold. Its Editor is a man who should be ashamed of inveracity and deception; who would be, doubtless, in his ordinary conduct. Yet he has not scrupled to say above what is utterly without foundation in truth, that he might work injury to this journal; and unless his reputation for accuracy in the community is altogether unfounded, or unless he has been abusing this paper for months without reading it—he must have been aware that what he said was not true. Indeed, it has come to be part of his settled policy to represent us as conducting a mere 'abolition paper' under the guise of a Congregational and Religious Journal,—than which representation no other could be more fraudulent. Whoever attacks us, is to him therefore noble and honored. Whatever can be said to the injury of this journal, he is ready without scruple to say or to endorse.

We take leave to tell the Editor of the *Journal of Commerce* that he has radically and altogether mistaken his men. This paper is not a rich one. Its scale of expenditure is too liberal for accumulation. But all his wealth could not purchase it for Oppression. This paper is conducted by men who think as humbly as any can of their capacity for their post; but there are deep convictions and principled enthusiasms enlisted in its behalf, which the furious brute force of twenty such journals as that he conducts can never overcome. We hope and intend to make this paper more and more what every religious journal should be, while our relations to it stand. We are happy to know that it circulates more widely with every week, among the intelligent Christians of our land; especially among the Ministers, who instruct those Christians. It strikes the *centres* of moral influence, from Maine to Oregon. It puts a force into public opinion throughout the country which the *Journal of Commerce* does not, with all its advertisements. We bless God that we are able to wield just now so grand an instrument for Truth and Liberty. May He direct and guide us, ever!—The *Journal of Commerce* is at liberty to say what further it may please, without retort or notice from us. We do not ask for its praise. We shall not shrink from its unprincipled abuse. The exposure of its passionate and dishonest hate, makes that powerless to injure. But a man so headlong in his wrath, and so desperately bound to an unchristian Law, which the Conscience of the Community every day tramples deeper, should be studious of his speech.

THE PILGRIM FATHERS.

Next Sabbath, the 22d of December, will be the two hundred and thirtieth anniversary of the landing of the Pilgrims. This is a day ever to be commemorated in American history. There are certain eras of the past which the imagination delights to live over again—to invest with a present reality—in order not only to imbibe their prevailing spirit and lessons, but to form a minute acquaintance with each character and event, and to trace each momentous result distinctly to its cause. These eras are not ordinarily those of the most brilliant military achievements. Such achievements are important only in relation to a higher end.—If they have enlarged human freedom, if they have enabled States which had else dwindled under oppression, to become great and prosperous, if they have contributed to the ultimate elevation and happiness of any portion of the human family, then the reflective mind recurs to them with delight. This gives such interest to the plain of Marathon,—that so much of what Greece was and of what Greece accomplished for the world depended on the issue of that battle;—this makes the American revolution a proud and grateful theme to every friend of freedom and of man. But military enterprises undertaken for the mere sake of conquest or renown, have no claim upon the remembrance and admiration of the world. They are doomed to oblivion, or at best to an execrated memory. Events which have grown great in their *moral* effects upon society are those to which the mind most loves to recur.

The first settlement of New England forms an era in the history of the race which will be remembered with increasing thankfulness and joy while the English language shall continue to be spoken. That was strictly a moral movement. It had nothing to do primarily with political or commercial considerations. Its great object was the purity and the freedom of religious worship. Not that the Pilgrims had conceived the idea of full religious freedom as we now maintain it, but that for the sake of a pure faith and a pure worship according to their conscientious views of the Word of God, which they were denied in the realm of England, they were willing to brave the sea and the wilderness, and in that heroic act of faith and duty lay the germ of those after-developments which are the glory of America.

How wise and merciful was that dispensation of Providence which kept back this country from the knowledge, or at least from the permanent and successful occupation, of the European world, till these great principles had germinated in hearts of stern and heroic mold. The discovery of America by Columbus pre-supposed an advanced stage of civilization—the discovery of the mariner's needle, improvement in navigation, and a spirit of commercial enterprise attendant upon an advanced state of society. The old world in a state of barbarism, while yet the timid mariner hugged the shore with his little skiff, could never have made this discovery, or making it have turned it to account. It was not intended that barbarism should have possession of this continent, though it had once overspread it, probably by incursions from the north. Nor was it intended that the superstition and ignorance, the priestcraft and kingcraft of the dark ages of Europe should gain possession of this virgin soil. How different had been the whole condition of this country if the tide of emigration had set hither before the Reformation, and society as then constituted in Europe, with all its institutions of Church and State, had been transplanted to these shores.

But a wide-spread and tempestuous ocean kept back this continent from the sluggish, superstitious, corrupt, tyrannical Europe of the fifteenth century; nay, even the sixteenth century must do its work of reform in religion and in government, and must prepare its presses, its Bibles, and its preachers for the emancipation of the human mind, and the seventeenth must broach its grand doctrines of liberty of conscience, and of the personal and representative rights of the people, before this new world was thrown open to a Heroism and a Piety that could brave the fierce encounters of the ocean and the wilderness, which commerce and adventure had essayed in vain. The ocean which had rolled its ceaseless thunders along the shores of barbarism, of superstition, and of tyranny, opened across its trackless bosom a highway for Principle, Liberty, and Truth, to this new abode; then closed in upon them as a mighty barrier to their pursuers. The ocean kept back this continent till the fit time for the development here of those great ideas which are now reacting so powerfully upon Europe and are spreading among all nations. The ocean kept this continent for LIBERTY, when fleeing from the old world she should seek her home in the untamed wilderness of the new; for TRUTH, when hunted down by superstition and a corrupt and grasping hierarchy, she should come to build her altars in the forest wilds; for MAN, when throwing off the yoke of ages, he would breathe an air untainted by the reeking corruptions and oppressions of the past, and tread a soil uncursed by despotic power.

Thus God on the one hand preserved this land for his own high purposes, and on the other prepared a people to occupy it, and here to work out for the race the last great problem of social order and of religious development. Age after age this vast and fertile territory was hidden from civilized man; the eagle from his eyrie alone surveyed its extent, the deer and the buffalo trampled upon its hidden treasures, the savage roamed its forests for his prey, ignorant of all other uses, and burned its prairies unconsciously to enrich the soil for another race. It was not till man had been educated to subdue nature, and to enjoy freedom without abusing it, that he was transported to this new and glorious theater of his social, intellectual and moral development. To the aboriginal man, this realm with its mighty vegetable growths had been too formidable to incite him to its culture. He simply lived on nature as did the beasts of the field. But the men were now prepared to occupy this soil who could conquer nature by mental and moral force. They were men disciplined by trial to a heroic faith in God. They were men who possessed all the arts and refinements of civilized life, in subserviency to an earnest and a practical religion. They were men who believed the Gospel. "Not the Gospel disfigured and cramped by the iron fetters of a powerful hierarchical church, like that the Christian Germanic world received while in its cradle, but the Gospel restored by the Reformation, with its life-giving doctrines and its regenerative power."

Such were the men who came by a mighty exodus across the sea to possess this land of promise. For them it had been reserved; to them it was given; yet not in any selfish and exclusive title, but as a world-inheritance where man might have a home. And from such beginnings, upon such a soil, is the progress of Humanity going forward to its final consummation. If we shall abide by the principles of the PILGRIMS, and live their life, then glorious indeed is the future of our country;—a destiny legible upon every rock and hill and river and plain, no less than in all its history and in all the movements of Providence respecting it. The rock of Plymouth shall stand for ages the corner-stone of a free and happy nation, with whom shall be established Art, Literature, Science, Agriculture, Manufactures, Commerce, all that pertains to the highest civilization, under the supremacy of a Religion, pure, living and universal.

DIFFERENT WAYS OF GIVING.

Did you ever attempt to raise money for charitable purposes? and if you did, was it not one of the best teachers to whom you ever went to school? Let us suppose a case of solicitation on the eve of winter for orphans; or for the poor of some purlieu where a religious mission is striving to enlighten and reform; or for some family suddenly desolated; or for some noble institution for the destitute or the ignorant. You approach a man worth five hundred thousand dollars—state your case, recite the pitiable condition of the poor. He coldly dismisses you with the remark that "he has other use for his money."

You go to a thriving trader—state your case. "Why, I gave five dollars for that cause last week; but here is ten dollars more. I'll make it twenty if you really need it. By the way, why don't your friend send up for those blankets and mattrasses that I told him I would give?"

Upon the other side of the way a millionaire will hand you five dollars, with a dismissal so repulsive, that you are well nigh inclined to throw his bill in his face again.

"Here is twenty; call again if you wish more."

"Ah, I've heard of you—was afraid you would not think to call upon me."

A gentleman called, upon a rainy day, handed in his contribution, saying, "I was afraid I should forget it if I did not come to-day."

A porter, who stood listening to your story, and seemed hurt to think his employer repulsed you so coldly, follows to the door, slips a dollar in your hand, wishes it was ten, and says, "You must not think hard of ——; he is a kind man in spots, but feels a little *riled* to-day."

Some men meet you cold as marble, but thaw out under your story. Some will meet you in smiles, and dismiss you in smiles, but only richer than you came, in his assurances of his sympathy. But sympathy never bought a blanket for a poor man.

We have never received any contributions with more emotion than those which the poor give for the poor. We have been sought out by girls at service, and urged to take fifty cents, in a manner so feeling and generous, that we could not but rejoice to think that noble spirits did not belong to classes, but were found everywhere.

Some men are generous if you have the right key; for, like locks, they open very readily to their own key, but to no other. Some men are stingy when alone, but generous in the presence of others.

Some men are generous at once, and others upon persuasion; as some trees shed their fruit upon the slightest jar, but from others it must be clubbed off. As a general fact, men's contributions are in an inverse ratio to the increase of wealth. They give much more in proportion to their income when it is from one to two thousand a year, than they do when it is from ten to twenty thousand.

Some men *affect* to be niggardly. We have known a man to refuse a notable charity under circumstances that rendered the refusal very ungracious, while at the very time he was doing more for it than any other one. Such seem to have a pleasure in the secret consciousness of *being* what every one thinks they are *not*.

Some men will give if you will relieve them of all concern respecting the disposition of their charity; but others will not receive the slightest advice as to the method of appropriation, but issue their charity as a monarch gives a law.

Some men never refuse you and never give you. They will certainly help you—if you will call again; and then, if you will call again; but it is always the next time.

Some men are bountiful to all that have a drop of their own blood, and unfeeling to everybody else. Kinship is a part of their religion.

Now and then, you will meet a man whose face is March but his pocket, June. He will storm and scold at you, but send you away with ten times as much as you asked.

Rarely, you meet a man whose generosity is true, broad and constant. He never refuses so long as he has a farthing left.

Sometimes, but less frequently, you meet one whose kindness is a mercy so sweet, that you almost wish that you had yourself been the object of mercy, to be blessed with generosity so affluent, clothed in kindness so tender. That is the glory of beneficence that so bestows as to increase the self-respect of the recipient!

In short, if your lot ever be to solicit charities for the needy, you will have much more pleasure than chagrin; you will find that you have enriched yourself, first of all, in the knowledge of human nature; that you have become versatile in suiting your approach to all the varying dispositions of men. Sometimes, you will feel that no living thing is so mean as man; then, in the next hour, you will thank God for the great soul of goodness vouchsafed to some men. And finally, you will think better of Christians of every name, when you find that kindness does not belong to your sect alone; but is found richly in all. And you will have better luck than we have, if you do not find men, the members of no church, who would be patterns of delicate and wise liberality, to multitudes that are in the church. *

THE CHRISTIAN REGISTER ON HUMAN NATURE.

The pressure of Thanksgiving week and of discussions more immediate and urgent to us of this locality, has prevented an earlier notice of the courteous rejoinder of the *Christian Register* to our last article on Human Nature. The interest manifested by many of our readers, and indeed by the Christian public, in this discussion, is such that we shall give the views of the *Register* entire. It will be remembered that in a former article we said, "We fear that, after all, the *Register* does not hold to our statement of human depravity according to its true and legitimate import, but shall be happy to find ourselves mistaken." To this the *Register* make the following reply:

"There is probably a difference. We are interested in knowing how far it really extends; and we wish it might be more clearly and definitely stated. To that end, let us see how we both stand thus far. *The Independent* believes that previous to moral renovation, the child, or man, has "*propensities* to evil and *capabilities* for good." We believe that he has propensities to evil and *yearnings* or *aspirations* for good. *The Independent* holds that "sin pertains only to *voluntary action*." So do we. *The Independent* holds that the heart cannot be right with God, or accepted of him, unless the love of God is supreme in it. So do we. *The Independent* holds that this supreme love is not planted by nature, but is the fruit of a Christian renewal under the influence of God's Holy Spirit. So do we. *The Independent* believes that the first act of the conscious moral agent, in the order of time is, not necessarily, but invariably sinful. We believe that he is in such a state morally that his first act is *liable* to be in any case, and often but not invariably, *is*, sinful. If we understand the matter, *The Independent* would teach that the character is by nature "utterly and in every part sinful," and therefore needing regeneration; while we would teach that the character by nature is mixed, lacks a controlling love of God, is liable at any time to sink into any depth of depravity under the power of its lower inclinations, and therefore needs a new principle of holiness—a new birth to bind it to Christ.

"It would appear that acts or dispositions which we should regard as at worst negative or neutral in their moral quality, because however amiable in themselves they still belong to a character not penetrated by the new life of faith, not consecrated supremely to God, not regenerate,—these *The Independent* would regard, for the same reason, as positively sinful.

"Now,—very naturally,—it seems to us that precisely where *The Independent* diverges from us it diverges into error. Instead of undertaking, however, to show that it is inconsistent with the Truth, we will accomplish the same purpose by showing that it is inconsistent with itself. Not professing to go into the argument, it has not laid itself largely open to criticism. But in the short space it occupies with the subject occur these two declarations. 1. 'Most certainly we did not mean to assert nor to imply that there is NOTHING in the child or in the man which God can approve and love until the soul has passed through a special act of regeneration, or been brought to an experimental knowledge of Christ's redeeming office.' 2. 'The native propensities to evil, in all cases, lead to sin as soon as the individual is capable of acting consciously,—prevail actually and invariably,—and upon the first yielding to them the character becomes *utterly and in every part sinful*.' What we wish to know under these two statements, is this, what that is, in an intelligent, moral, responsible being, or living soul, whose character is utterly and in every part sinful, which God can approve?

"Again, *The Independent* says: 'If one acts in a single instance contrary to a known law of God,' he thereby falls into a state of disobedience and becomes a transgressor of the whole law." This is said to sustain the doctrine of depravity previously announced. But is it intended as a just paraphrase of the text that 'he that offendeth in one point is guilty of all'? If so we must take exegetical exceptions. Does *The Independent* suppose there is a Christian believer or saint in the world who never 'acts in a single instance contrary to a known law of God'? Where in the universe would it put the best of us?

"We have never supposed the character of the 'young ruler' to have been utterly and in every part sinful, though he certainly was no Christian and needed conversion. And we think we can imagine, if we have not known, a character more perfect than his, almost faultless to all human inspection, of which even *The Independent* would find it difficult, on personal acquaintance, to say that it 'is utterly and in every part sinful,'—yet radically wanting in devotion, and out of a state of grace."

The intelligent reader will observe that the difference between the *Register* and ourselves turns solely upon the idea of *Character*. We have already remarked concisely that "the term character, in this connection, can apply only to that which is moral; and as related to the law of God, character is but one comprehensive thing, viz., *the state of the will toward that law*." The *Register*, on the contrary, regards character as a mixture or compound of good and evil, a sort of composite or agglomeration of diverse and even opposite qualities. Which of these notions of moral character is correct, philosophically and scripturally?

That moral quality pertains not to *overt actions* but to the *state of heart* in which those actions are performed, is one of the first principles of moral philosophy. The crime of murder does not lie in the act of killing, but in the malicious motive with which that act is committed. Overt actions are in general an index of moral character; they are its fruits; but they do not properly constitute the character. The moral quality of an act is determined not by the act itself, but by the state of will from which that act proceeds. Now what are called good actions may easily be counterfeited, and there is often a motive for counterfeiting them; but a good man can have no motive for feigning bad actions. It requires therefore a much higher degree of evidence to prove by outward actions the existence of a holy character than to prove the existence of a sinful character by the outward acts. A single vice will vitiate the evidence of a thousand good deeds.

Hence the law of God fixes moral character in the predominant state of the will—including the affections under that term. The divine law does not consist of several distinct portions, any one of which may be detached or annihilated without injury to the rest. It is one indivisible whole; it must be kept as a whole or broken as a whole. This is true even of human law, as far as the case admits. Law, in its just expression, is a rule of conduct prescribed to the members of a community or state by the supreme authority in that state (in whomsoever that authority may be vested), designed to control their actions as members of the community in such a manner as to secure the welfare of the whole. This is the sole aim of all wise and equitable laws; the security and happiness of those for whom they are made. For this end they point out a specific course of action, commanding what is right and forbidding what is wrong. But these various commands and prohibitions all emanate from and may be reduced to this one general principle: that every individual is bound to consult the best good of the whole community. Offenses against the welfare of the community may differ in magnitude, and may deserve different degrees of penalty. But they all agree in this, that they are offenses against the welfare of the community, violations of the great principle which lies at the basis of society, and they must be punished in proportion to the degree in which they endanger the general good.

Why is theft punished as a crime? Because the felonious appropriation of another's property to one's own use, tends to destroy the right of personal property, to secure which is one object of civil government. Theft is an offense against the welfare of the community. Murder is such an offense in a higher degree. He therefore who commits either of these crimes, though he may refrain from every other, is chargeable with an offense against the whole law. Not that the thief is guilty of murder, or the murderer of stealing; not that both are guilty in the same degree; but that they are both guilty not merely of the violation of specific precepts, but also of the violation of the same great law which lies at the foundation of society, and on the preservation of which depend the existence of all government, and the welfare of mankind. Both are foes to the community in which they live; both act against its welfare: and though they may manifest different degrees of enmity, both have enmity in their hearts toward their fellows. This is the ground of their condemnation. It lies back of the specific precepts which they have violated, in their rebellion against the Wisdom, Authority and Love that dictated all these precepts for the protection and welfare of society. The thief or the murderer does not deliberately resolve to act against the welfare of the community in each specific transgression; his thoughts may never reach so far; but an analysis of his conduct brings us to this as its fundamental principle.

What is true in respect to human laws, with all their imperfections, is much more evident with respect to the law of God. This is not a mere code of injunctions promiscuously thrown together, and having no mutual relation or dependence. It is one broad commandment covering the whole conduct of man in time and in eternity, and developing itself through various specific precepts, as his monitor and guide. The law of God is simply this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." The prohibition to worship idols, to steal, to lie, to murder, to covet, to commit adultery,—all these are but specific applications of this one great law. And he who offends in any one of these points is guilty of the whole law. He who steals from his neighbor, or bears false witness against him, or murders him in cold blood, surely does not love him as he loves himself. The commission of any one of these offenses *is* as real, though perhaps not as gross a transgression of the law of love to God and man, as would be the commission of them all. And he who keeps externally every precept of that law, with one exception, by that one exception becomes guilty of the whole. "For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh *no ill* to his neighbor: therefore love is the fulfilling of the law."

Still further: The *same state of mind* which leads to the violation of one precept, in corresponding circumstances would lead to the violation of another. It is a common saying that he who has been guilty of such or such a crime would not stop short at anything that might promise him advantage. How easily is the midnight robber converted into an assassin. He forces an entrance into a dwelling solely for the purpose of stealing; but if discovered and resisted, he becomes at once a murderer; or perchance, if *not* discovered, before departing with his booty he will plunge the dagger to the heart of the sleeping inmates, that he may cover the less crime by a greater. Now, in such circumstances, the transition from one crime to the other is easy and natural. The robber is already in arms against the welfare of the community, and the question between robbery and murder, when resolved into first principles, is not a question respecting the violation of two laws wholly distinct from each other, but simply respecting different degrees of guilt in the violation of the same law. He is already bent upon doing injury to his fellow, and he has but to direct his malignant determination against life as well as property, and it is as easy to murder as to steal. There is the same state of mind in the two cases—a state of malignant opposition to the welfare of others,—the only difference is in the degrees of that malignity and its specific direction.

Nor does this intimate connection subsist merely between the grosser forms of sin. Every species of iniquity is referable to the same general principle. However slight and apparently inoffensive may be its present development, if a state of opposition to the will of God and the welfare of man—the principle of *selfishness*—exists in the heart, it is adequate to the commission of *any* crime;—when circumstances call it forth, it may show itself the spirit of a fiend. All sin is but the development of the principle of self-gratification. Degrees of guilt are but degrees in the transgression of the same law, and he who offends in one point is guilty of all.

Such then is human character as related to the law of God. Unless there is a state of full and perfect obedience to that law which requires supreme love toward God and equal love toward man, then there is "a state of actual transgression." In this *state* of transgression the *Register* has once and again admitted that all men are until renewed by a special divine influence. This state of the heart constitutes the *character*; it is one simple state; and as judged by the law of God, "it is utterly, and in every part, sinful." We stand therefore upon our original statement of the doctrine of depravity, fully and consistently.

But let us see whether the *Register* is equally consistent. Alluding to the case of the young ruler, the *Register* says,

"We have never supposed the character of the 'young ruler' to have been utterly and in every part sinful, though he certainly was no Christian, and needed conversion." And yet the *Register* holds that "the heart *cannot be right with God*, or *accepted* of him, unless the love of God is *supreme* in it."

This surely is an anomalous position for a moral being under the law of God. His heart cannot be right with God or accepted of him, because the love of God is not supreme in it, he is no Christian and needs conversion, and yet his moral character is not wholly sinful. In what part, in what respect, can that character be other than sinful, if the love of God is not supreme in it? The young ruler deliberately refused to obey a known command of God, and the test question put by Christ, served to develop the real state of his heart.

The *Register* asks, "What that is, in an intelligent, moral, responsible being, or living soul, whose character is utterly and in every part sinful, which God can approve;" and again, "Does *The Independent* suppose there is a Christian believer or saint in the world who never 'acts in a single instance contrary to a known law of God?' Where in the universe would it put the best of us?"

Our answer to the first inquiry is, that though there is nothing in the moral *character* of such a being that God can approve, he may have amiable constitutional qualities not yet blunted by sin, he has a soul made in the image of God, which the beneficent Father of all regards with pleasure, as he looked upon the original work of his hands and pronounced it good.

In reply to the second, we would say that the Christian believer is not accepted with God on the ground of his obedience to the law; that imperfect obedience does not meet the demands of the law; but he has a controlling principle of love to God, he sins not wilfully and deliberately, but only through the imperfection of that principle which he nevertheless cherishes and seeks to strengthen, and for his past guilt and his present failure in duty there is a compensation provided in the sufferings and death of Christ, which the believer accepts as the ground of his pardon and justification. We place the believer under the atonement of Christ.

But where, we ask, does the *Register* put him? It declares that there is not a saint in the world who does not act at times contrary to the known law of God; and yet it declares also, that "the heart cannot be *accepted* of God unless the love of God is *supreme* in it." Where now, we ask, do these declarations put "the best of us?" What ground, or what hope is there for any Christian, of his acceptance with God and his final salvation?

WINTER.

Winter is again upon us. The last ray of Summer that lingered playfully about our northern zone has faded away. The last leaf of Autumn that fluttered in gaudy colors to the passing breeze has fallen, withered and decaying. The mellow warmth of that brief, anomalous season that interposed itself at the very verge of Winter as if it would turn back the course of nature, and usher in the Spring, has yielded to biting frosts and chilling storms. The winds whistle cold; north-ward the snow falls thick and fast; the forests moan as the fierce blast sweeps through their naked branches; the streams are transmuted into a solid, glassy pavement; the warbling of birds, the hum and chirp of insects, are succeeded by a dreary silence in the woodland, the meadow, and the glen; the feathered tribes have migrated to a sunnier clime; the insect tribes have betaken themselves to their native coverts; the beasts of the forest burrow in their dens. In the city the cold wind sweeps through the narrow streets, the snow mantles the houses, the ice hangs pendant from the roofs and sleets the pavements, the public walks are thinned, and passengers quicken their pace; families crowd around the hearth-stone or the glowing furnace; the poor shiver in open, fireless garrets, or in dark, damp, freezing cellars.

However the poet and the moralist may discourse of the wisdom and the beneficence of the Creator in "the budding Spring," "the beautiful Summer," "the luxuriant Autumn," they must surely be silent now. Winter must chill their gratitude, and freeze their song. Not so. The royal Psalmist finds in Winter, its storms, its frosts, its snow, a theme for glowing praise. In his exhortation to universal thanksgiving to God for his power and goodness in creation and in Providence, he enumerates among the grounds of praise, that "He giveth snow like wool; he scattereth the hoar-frost like ashes; he casteth forth his ice like morsels; who can stand before his cold?" And in his sublime invocation to all things celestial and terrestrial to join in the praise of God, he summons "fire and hail; snow and vapor; stormy wind fulfilling his word."

Uninspired poets also have found in Winter much to admire and praise, while painters have drawn from it some of their most effective subjects.

The poet of the seasons does not exclude Winter from his lofty hymn of praise.

"These as they change, Almighty Father! these
Are but the varied God. The rolling year
Is full of thee. Forth to the pleasing Spring
Thy beauty walks, thy tenderness and love.
Wide flush the fields; the softening air is balm;
Echo the mountains round; the forest smiles;
And every sense, and every heart, is joy.
Then comes thy glory in the summer months
With light and heat refulgent. Then thy sun
Shouts full perfection thro' the swelling year;
And of thy voice in dreadful thunder speaks;
And oft at dawn, deep noon, or falling eve,
By brooks and groves, in hollow-whispering gales,
Thy bounty shines in Autumn unconfined,
And spreads a common feast for all that lives.
In Winter awful thou! with clouds and storms
Around thee thrown! on the whirlwind's wing
Riding sublime. Thou bid'st the world adore,
And humblest nature with thy northern blast.
Seed, Winter comes to rule the varied year,
Sullen and sad, with all his rising train,
Vapors, and clouds and storms. Be these my theme,
These, that exalt the soul to solemn thought
And heavenly musing."

The Psalmist recognizes the hand of God in Winter as in Summer. "The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made Summer and *Winter*." The same hand that clothes the earth with the verdure of Summer, clothes it with the snow of Winter; the same breath that wafts fragrance over the dewy fields, chills them with its frost. Winter is an ordinance of the Creator for the good of man—a part of that vast system of alternation and compensation by which a wise and beneficent Providence governs the world. It was the promise of Jehovah to Noah—the second progenitor of the human race—that "while the earth remaineth, seed-time and harvest, and cold and heat, and Summer and Winter, and day and night shall not cease."

THANKSGIVING AT THE FIVE POINTS.

Perhaps the most remarkable festivity in all the State of New York was celebrated on Thanksgiving day at the Five Points in this city. Some of our readers may not know what the *Five Points* means. Within two minutes' walk of the City Hall, within rifle shot of Broadway, there is a neighborhood long given up to the most filthy, vicious, criminal and wretched part of our population. It is a morass of iniquity. Thieves, broken-down scoundrels of every nation and color, drunkards, and the most infamous kinds of harlots, find haunts together here; and by means of rum shops, and shops for receiving stolen goods, and the Tombs, they get their living.

Last May a mission was established in the very midst of this heathenism. The success which has attended it has been as remarkable as any that we ever knew on any field. A notorious rum-hole was rented, cleansed, and converted to a hall for preaching and teaching. Rev. Mr. Pease, a Methodist brother, took his station there. Sabbath-schools and day-schools have been established. Many reformations have taken place, and those engaged in the work are sanguine of large success.

It was proposed to give a Thanksgiving dinner to the children of the mission schools of the Five Points. Such a thing was a revelation to them such as they never dreamed of. Five principal hotels on Broadway contributed turkeys, chickens, ducks, ham, roast beef, &c.—not in scraps and remnants, but in their *integrity*, just as the joints or fowls were dismissed from the spit. Vegetables also were made to accompany them. Friends of the mission sent pies, fruits and confectionery. About 200 children, clean in various degrees, and clothed as best they might be, some with shoes and stockings, some with shoes without stockings, and some not only content without either, but without any prejudice of civilization in favor of clothes without holes, but all members of the day or Sabbath-schools, and each proudly bearing a precious ticket of admission, presented themselves for the Thanksgiving repast. Fifty at a time, the girls first, as politeness, of course, suggested, even at the Five Points, stood up about the table. Each had a mug and a plate. Knives and forks were superfluous luxuries, well dispensed with. The meat was distributed to each, with its accompaniments of bread and potatoes, as the first course; and whatever appetites the children had for knowledge, no doubt existed in their teacher's mind as to their natural appetites. For the second course, the children were initiated into the mystery of pies; and were electrified with a third course of half an orange apiece, raisins, and a few confections!

Napkins were then passed, and each wiped his several mouth and hands, marched to seats on the sides of the hall, and under their teacher practiced in singing, while in succession the other sections of children took their turns at the table.

There be some who are so ethereal as to regard all banquets and feasts as but a part of animal indulgence. The idea of a Thanksgiving dinner as a means of grace to the ragged urchins of the Five Points will quite upset their equanimity. But we are not yet quite so dainty. Bread and catechism are powerful civilizers; but each in its place. We do not believe that a

FROM OUR ENGLISH CORRESPONDENT.

PEACE OR WAR.

ENGLAND, Nov. 29, 1850.

We are yet in suspense upon the question of peace or war in Germany. Diplomatists are exercising their "cunning of fence" on a narrow and narrowing area, nearly a million of armed men being the spectators. The Prussian Chambers, the result of the king-made constitution, have met, and a right royal speech has been delivered. The infamous press ordinance is energetically defended, the press courageously vituperated, and all bad tendencies, and even the attempt of the mad soldier on the life of the king, are attributed to its influence. Brave against his people and the press, the royal orator has only a show of courage against Austria. The King graciously accords that he will abide by the constitution manufactured by himself for Prussians; but he abandons the idea of a constitution for the German states: he will, however, graciously "hold fast the idea;" and no doubt help to realize it when his help will be unnecessary.

The noble people of Hesse Cassel are, evidently, to be abandoned, as also the Holsteiners; why then the prodigious and costly armament, why the demand for war supplies? Thus spake the king:—

"In a neighboring German country discord of the most repulsive kind has broken out. An attempt made by a certain party to interfere in the same, threatened to injure the rights of Prussia, and has led to misunderstandings in which we have been directly involved. Our objections, based upon the requirements of our geographical and military situation, have until now not met with due consideration from the sovereign of that country and his allies. Moreover, concentrations of troops have taken place in places far from the theater of those complications, and in the neighborhood of our frontiers, thereby threatening the safety of the monarchy. I could then no longer delay what has long been objected to. I summoned the full war powers of the country to the field, and see with pride and joy that those of my people capable of bearing arms are rising everywhere like one man, and joining my army —whose courage and fidelity has been proved.

"In the shortest possible time we shall be more strongly armed than ever before, either in ancient or modern times. We seek not war, we wish not to lessen the rights of any one, nor to force our proposals upon any one; but we demand an arrangement of the general Fatherland suitable to our present position in Europe and Germany and corresponding with the amount of rights which God has placed in our hands. We have a good old right; we will defend it and remain under arms until we have secured its recognition.

"We owe this to Prussia—we owe this to Germany.

"I hope that our uprising will suffice to secure our right; it will not be dangerous to the peace of Europe when that right has been obtained, for my people are as reasonable as they are powerful.

"It is your business, gentlemen, to provide me with the means necessary to secure this object."

The King professes that army and people are alike united to him and in the cause; and yet the press is gagged, and even, as it is said, the moderate *Constitutionelle* of Berlin is put down, or to be put down.

The warlike utterances, though having so undefined a cause, appear to have been received with great enthusiasm. The military arrangements are now complete, the military spirit of a military nation thoroughly aroused, and half a million of well-trained men are under arms for Prussia, and they know not what.

The same military spirit animates the young Emperor of Austria. He, it seems, is eager for the fray, and the Austrian armies are everywhere in motion, scenting the carnage from afar. It would seem almost a political necessity that these hordes should be employed, and be able to draw sustenance and pay from other than Austrian resources. There is quite a panic in the money market at Vienna, and the precious metals are at an enormous premium.

A strong French corps is concentrating toward the Rhenish provinces. The French Chamber, and its leading liberals, have touched the lowest point of degradation. Not merely the avowed absolutists, or pretended constitutionalists such as Molé, but even Odillon Barrot, avow the narrowest and basest sentiments in respect to Germany. They, and he, for some unimaginable French interest, would have Germany disunited and broken! It is not according to their views of patriotism or the interests of France, that a strong, free, united Germany, should interpose between Russia and their country.

THE NO-POPERY MOVEMENT.

The extraordinary anti-papal movement is proceeding here with increased volume and momentum. It is, indeed, passing strange. The flood is variously colored or tinged, and presents various phenomena for the observation of the philosophic observer. There is the parson current, turbid, foul; old tory intolerance, pains, penalties, bonds and imprisonments, and one knows not what beside contribute to it. This is seen chiefly in purely clerical meetings, and in a mitigated form in the narrow parochial meetings, the rector in the chair, the curate moving the address, the church-warden seconding it. Here it is simply the never-in-the-wrong church against the old infallible mother church—the *Ins* against the *Outs*—the "regular dustman" against the intruding scavenger. The most remarkable of the meetings of this class was a kind of synodical meeting, called by Bishop Wilberforce at Oxford, than the spirit of which nothing could be more outrageous, nothing more essentially Romish. The ground taken by the Bishop was the low swamp of Divine Right—of his Divine Right to his territory by apostolical succession. Even in this spiritual Sodom there were some found to protest. But they were told it was "a sin" to disturb the movements which the Bishop had provided for by bringing a protest for the assent of his clergy. Of this strange and significant meeting more anon, for the amusement and edification of your readers.

The public meetings of the laity are quite different affairs. Some time since an American Bishop, speaking in reference to the Anglo-Catholic popery infecting the Episcopal Church in the United States, said—*the laity must save the Church.* So it is here. Our laity, indeed, have been left in fearful ignorance of principles, and know little of scriptural truth, but their interests are against priestcraft. At the great London meeting, and at a meeting of the county of York, there was much which the most enlightened could look upon with satisfaction. Earl Fitzwilliam, the great magnate of the county, while resisting "the papal aggression," gave utterance to noble and tolerant principles. He had advocated Catholic emancipation and would maintain and defend the Act. He had been reproached by some for having built Roman Catholic chapels upon his estates in Ireland. He had done so, and would do so again, that Roman Catholics might have decent places in which to worship. Here, and at London and many other places, Popery and the Romanizers within the Church were plainly spoken of and denounced as the chief cause of the reëstablishment of a territorial papal hierarchy. Your correspondent has had a peculiar satisfaction in this, having for the first ten years of the Oxford movement been almost literally alone in endeavors to make the people of England aware of the character and tendency of powerful agencies at Oxford, which were acting upon the Establishment, the nations generally, and even the Colonies and the United States. It is fervently to be hoped that one effect of this movement will be to direct general attention upon the English Universities, that these poisoned fountains may be purified. An article on this subject is forwarded, in the possibility of its being accessible to the readers of the *Independent.*

The Pope and his bull which issued with such lowings loud "out of the Flaminian gate" have not wanted for defenders. But the defense is in small accordance with the offense. The bull roared in right loving style: the defenders emulate Bottom in the play, who when he undertook the lion's part would "roar you an it were a nightingale;" so that even ladies might not be terrified.

There are two Richmonds in the field, to champion the Pope and the Pretender to the Archiepiscopal See of Westminster: Dr. Newman has spoken at Birmingham, and Mr. Bowyer publishes in London. Of the antecedents of the former, something is known, although no attempt has yet been made to demonstrate, as the surgeons say, the mental and moral peculiarities of this extraordinary man: of Mr. Bowyer less is known. He is the son of Sir George Bowyer, Bart., many years expatriated by misfortune, and a resident in Italy. The family mansion is a noble structure on the Thames, near Abingdon, and nearly opposite to Nuneham-house, the favorite residence of the late Archbishop of York. Radley-hall had become dilapidated; but with the kindly feeling of Englishmen toward old families, the people of the neighborhood were looking forward to the time when Mr. Bowyer should inherit the hall of his fathers. Some seven years since he returned to England; and immediately became favorably known by a work on the municipal law of Italy. He was prospective member for Abingdon, and an unsuccessful candidate at a recent election for Reading, on the elevation of Justice Talfourd. He was unsuccessful from his indecision and ambiguity, and owing to an impression that he was very intolerant.

A more significant fact is this: a knot of Oxford Tractarians, consisting of Mr. Sewell, Mr. Marriott, and others, made overtures toward obtaining Radley-hall, for a special purpose. Mr. Bowyer joined the trustees in granting a lease; within a very short period nearly £30,000 have been expended in repairs, construction of dormitories, erection of a chapel, &c., and now Radley-hall is the rival of the famous Jesuit institution at Stoneyhurst, its discipline and order, and the whole course of training, approximating closely to it. The Bishop of Oxford is a patron and visitor of the seminary, and one of his sons is a pupil in it. Mr. Bowyer passed from Oxford Romanism into Papal Romanism three months since: here is the zeal of new converts.

In justice to Dr. Newman it should be said, that his strongest argument at Birmingham is only the continued assertion of what he maintained and taught at Oxford for seventeen years; there he rested the whole of Christianity on diocesan Episcopacy; that, practically, was Christianity. No bishop, no Church—no Church, no sacraments, and no salvation: that he has taught thousands in the Established Church, and that he rests on now.

Enough this to show the nature of the extraordinary movement which now agitates England: or what appears to be England. But there is a great unnoted fact: The great bulk of the people—the working classes generally care little for the movement, and, it is believed, look upon it with scorn. To them "parsons," of whatever kind, and religion for the sake of them, are objects of hatred and loathing. There are fearful elements in the substratum of English society: but we may not now look into the gloomy depths of the seething mass.

DR. BACON.

Dr. Bacon left Oxford on the afternoon of the 22d, on the way for Constantinople *via* France, not purposing any stay on the continent of Europe. "He felt as if he were now just setting out on his travels." The weather during his visit was most unfavorable; a dull, leaden English November sky combined with "Scotch mist," relieved by occasional heavy showers. Nevertheless external Oxford, and something more than towers, battlements and pinnacles was seen and noted by the keen vision of the New England Doctor. Think of the author of "Historical Researches" walking where Owen had walked—in the cloisters trodden by Goodwin, some time President of Magdalen College, and Chaplain to Cromwell; where Theophilus Gale measured Gentile philosophy and wisdom, and wrote "*The Court of the Gentiles*"—Gale, who gave himself and his library to "New England;"—think of the Doctor surrounded with a thousand of such associations—but there is no end; we might tell of New College, 600 years founded; and of the nonconforming Allen who banished from it went to New England; and of Staughton, who ought yet to have a memory in "Boston." Think of the restoration of that deluge of mind, being made such a blessing to New England.—"And they went everywhere preaching the word." AGRICOLA.

RELIGIOUS INTELLIGENCE.

MR. FINNEY AGAIN IN LONDON.—We learn by the *British Banner* of Nov. 20, that Mr. Finney was to resume his labors in the old Whitefield Tabernacle on the first of December, having recruited his strength by a few weeks of travel and intermission from labor. Dr. Campbell, the pastor, (and also editor of the *Banner,*) expresses the highest satisfaction in the results of Mr. Finney's labors in the summer, as tested by time and the most careful scrutiny. He says that "the most sanguine expectations have been more than realized," and "there is no appearance of the work drawing to a close." Since Mr. Finney left he has had Rev. Ebenezer Cornwall to assist him, and all the while, "on the Tuesday evenings of every week, the amount of inquiry and of application for fellowship is such that the pastor and Mr. Cornwall have never yet been able to overtake it." He says also with regard to Mr. Finney, what it would seem might mitigate the bitterness with which that Christian minister is still hunted in certain quarters by his own countrymen:

"Mr. Finney's first visit was one which multitudes of souls will have cause, through eternity, to remember. The impulse he was then the instrument of communicating has continued with but little perceptible abatement up to this hour: but we look for a vast increase of blessing in the course of his next visit. He comes now, not as a stranger, but as a friend, well known and much loved,—as a man of God, who has been signally honored both in this and in other lands to promote His glory through the salvation of men. The Church and congregation at the Tabernacle are now fully prepared to receive him in a right spirit; and not only they, but a large portion of the Christian public in this great city, who will, as before, sustain him by their prayers, and, we doubt not, in greatly augmented numbers, lay themselves out to send or bring thoughtless persons to hear his word, both at his week-day and sabbatic ministrations—ministrations which, we trust, will still more conduce to pull down the strongholds of sin, and to awaken souls from their sleep of death."

As additional evidence of the great work which has commenced in London under Mr. Finney's ministrations, we learn from the *Banner* that Mr. Cornwall, who so successfully entered Mr. Finney's work at the Tabernacle, is now engaged to assist Mr. Baptist Noel in carrying on a like series of special services—or what we should call a Protracted Meeting. This shows that a great and effectual door has probably been opened in that mighty city, for a work of grace which has long been needed to arouse the churches from the dreams of formality and fear. Dr. Campbell adds:

"Many places have competed for the services of Mr. Finney during the few remaining months of his sojourn in Europe, but all things considered, he has determined to give the preference to the Tabernacle, where he will have such scope as no other place can supply, and where the people are thoroughly prepared to cooperate with him, holding up his hands by prayer, and furthering his efforts by individual and associated labor. In that ancient house he will, moreover, be in effect the preacher, not merely of a congregation, but of the city, since his voice will sound forth far and wide throughout this mighty metropolis, and teach multitudes of occasional hearers besides those who constitute the regular congregation. May we ask the prayers of those who have a vision strong enough to look beyond the small inclosure of individual folds, and even of sects and parties, that he may "come in the fullness of the blessing of the Gospel of Christ?"

And in replying to one of the American newspapers which have unhappily sought with such zeal to destroy Mr. Finney's character and usefulness in England, by vague prophesyings about "results," the Doctor advances the sentiment that "doctrines determine results;" and he testifies that what he had deemed the inaccurate views and modes of expression of Mr. F. "have produced no results," and are not likely to produce any; whereas, he says:

"The doctrines of the common salvation, as by him proclaimed, have proved both the power of God and the wisdom of God to many souls. How long will it be till wise and good men learn the lesson that God thus teaches them, that it is possible to entertain so inordinate an attachment to speculative accuracy, as to blind them to the fact that a ministration defective in this respect, may yet so possess the attributes of simplicity of motive, and spirituality of character, as to obtain an extraordinary measure of the Divine blessing, and, for salvation purposes, incalculably surpass a more accurate doctrinal manifestation, divested of those attributes?"

AN ENGLISH TESTIMONY.—The following Declaration of Feelings, judiciously worded, and signed by the Baptist and Pedobaptist Congregational ministers in and near Hull, England, was sent to Rev. Henry Ward Beecher, to be communicated to his brethren. The resolutions referred to were adopted by the New York Evangelical Association, at their meeting in Poughkeepsie, and published extensively. This body is not at present connected with the General Association of the State of New York, and embraces a number of pastors of churches in this region of country, who are understood to harmonize more or less closely with the religious views of Professor Finney and the Oberlin school. The testimony will be received by Christian ministers of all denominations in this country with cordial sentiments of gratitude and sympathy:

The brethren subscribing cordially attach their names to the following minute, and entrust it for transmission to Rev. Newman Hall, B.A.:

That the undersigned, pastors and ministers of the Congregational order, Baptists and Pedobaptists, residing in Hull, Yorkshire, England, have heard with unmingled admiration the report of the proceedings of a meeting of Congregational pastors of New York, America, held on the 9th of October, in regard to the recently enacted law concerning Fugitive slaves.

That they mark with the highest approval the independent position which that meeting assumed in respect of the measure, and the manly and religious tone of their protest against its injustice.

And that, without wishing to interfere with the internal policy of a distant country, they do hereby tender their sympathies and prayers to their brethren, descendants of the same Puritan fathers with themselves, in support of every well-considered measure aiming at the emancipation of the Slave throughout the great empire of the United States.

J. MORLEY, *Independent Minister.*
W. J. STUART, *Baptist Minister.*
EBENEZER MORLEY, *Independent Minister.*
JAMES SILVEE, *Independent Minister.*
NEWMAN HALL, B.A., *Independent Min'r.*
O. T. DOBBIN, H.D.T.C.D., *Indepen. Min'r.*
GEORGE GLADSTONE, *Independent Min'r.*

Hull, Nov. 4, 1850.

THE LATE EPISCOPAL CONVENTION.—The *Churchman,* the organ of the Onderdonk party, of which Dr. Seabury was long the editor, explains the defeat of the late attempt to elect a bishop. Dr. Seabury was fixed upon as their candidate on account of "his devotion to the cause of his oppressed and unjustly condemned bishop," and because his election "would be cheerfully assented to by the suspended diocesan [Onderdonk], and would not be regarded as an usurpation of his rights." But when they found that the majority of lay delegates could by no process be brought to vote for him, and a new candidate was unexpectedly brought forward, the party saw that "some bold measure must be adopted" to prevent the election of Dr. Williams. The *Churchman* then says:

"It was found that enough would rally around the honored name of Bishop Southgate to *prevent* the election of his opponent, and his nomination proved an effectual safeguard."

And thereupon the *Churchman* says, that "for our own part we rejoice that Bishop Onderdonk has as yet no rival to claim our canonical obedience." This strikes us Congregationalists as a very remarkable exhibition of "unity" in the body of "*the* Church," and quite calculated to make an impression, one way or the other, in regard to the claim for exclusive "validity" and "apostolical succession." The laymen who have abandoned the institutions of their fathers to find peace and shelter under the shadow of Episcopacy, might profitably read Jotham's fable, Judges ix, 7—20.

ORDINATION WITHOUT EXAMINATION.—The *Religious Magazine* says:

Mr. Charles J. Bowen, recently of the Theological school at Cambridge, was ordained at Newburyport, on Wednesday, Nov. 21, 1850. There was no ecclesiastical council—the Newburyport parish thus adding another to the multiplying examples of the omission of this usage, grown of late rather inefficient, if not something worse.

We have a curiosity to ask the conductors of the "Monthly Religious Magazine," to tell us pretty nearly to what number these "multiplying examples" have already reached, of ordinations of Unitarian pastors without an ordaining council. Can as many as fifty be named in fifty years, or twenty in twenty years, or five in five years? And as to this "inefficiency" of the "usage," wherein consists the efficiency of the ordination itself? Why not continue the emendating process by dropping all the other superfluities—as was done in regard to the well-known hatter's sign—"Hats made and sold here, by John Smith, Hatter—which was simplified by dropping the superfluous words, until nothing was left but the form of a hat.

ORDAINED.—At Lochland, Ohio, Nov. 15, Rev. J. S. Goodman, in the Baptist church. Sermon by Rev. D. Bryant, formerly pastor of the church. The correspondent of the *Journal and Messenger* says:

"The ordaining prayer by the Rev. Mr. Peregrine, of the Methodist church, was very solemn. The charge, by Rev. Mr. Graves, of the Presbyterian church, was highly interesting. He spoke of his embarrassment on being suddenly called to deliver a charge to a ministering brother with whom he was to labor in the same field. But he thanked God that there were circles in the Christian church within which all could meet and take part, and feel at home. He could not do better than to read the charge which Paul gave Timothy, on which, after reading, he commented in a very touching and forcible manner. Indeed it was the best charge I ever heard delivered. Many were affected even to tears. Long may they labor as co-workers in the cause of the blessed Savior, and be instrumental in winning many souls to Christ. I was much gratified and interested in seeing ministers of other denominations invited to participate in the ceremonies of this occasion, and I hope it may become more common among our churches."

ORDAINED.—Edward W. Root, for some time past tutor in Yale College, was ordained to the work of the Gospel ministry, at Williamsburgh, Mass., Oct. 23. Sermon by President Woolsey, D.D., of Yale College. The church and parish were entirely unanimous in their call, and Mr. Root enters upon his ministry among them with the fairest prospect both of permanence and usefulness.

INSTALLATION.—Rev Ray Palmer, late of Bath, Maine, was installed Dec. 10, pastor of the First Congregational church, in Albany. Rev. Dr. Wyckoff, of the Reformed Dutch Church, Albany, made the opening prayer; Rev. E.N. Kirk, of Boston, preached the sermon; Rev. Dr. Todd, of Pittsfield, made the installing prayer, and gave the charge; Rev. S.G. Buckingham, of Springfield, gave the right-hand of fellowship; and Rev. Dr. Pohlman, of the Reformed Dutch Church, Albany, made the concluding prayer.

ANCIENT CHURCH IN VIRGINIA.—The *Watchman and Observer,* of Richmond, describes an ancient church edifice in Lancaster county, Va., which is almost as old as the dilapidated structure at Jamestown, but is yet perfectly sound. It was built by an individual named John Carter, as an Episcopal house of worship, above 200 years ago, and externally has scarcely begun to show the marks of time:

"It is in the form of a cross with roofs crossing each other at right angles. There is a door at each end, except the eastern. The walls are of the best English brick, laid solid in cement, and are thirty inches in thickness, and apparently firmer than when first erected. Even the roof and other wood-works are in an almost perfect state of preservation, while a brick wall surrounding the church, erected many years subsequent, has nearly disappeared. It is finished inside with black walnut, carved in a very expensive manner. The pews and doors have been reconstructed, the only repairs that have been made on the church."

BAPTISTS OF TENNESSEE.—The General Association, at its late meeting, voted to support two missionaries in China, and recommended to the next Southern Baptist Biennial Convention, the organization of a Southern Home and Foreign Bible Society, at its next session. Perhaps they will next want a "Southern" Bible and a "Southern" Christianity, with a full suite of historical records, all in favor of slavery.

PROTESTANT CHURCH AMBITION.—Bishop Delancey has moved the division of the Episcopal Church in this country into four "provinces," Eastern, Northern, Southern and Western—leaving to the General Council or Convention, to meet only once in twenty years, nothing but the control of the Prayer-Book, Articles and Homilies. Of course, "provinces" will require "archbishops," to keep up with Bishop Hughes.

BUFFALO.—The Michigan-street Baptist church is once more supplied with a pastor. Rev. D. Miller was ordained on the 7th instant. He is a colored gentleman of fair talent, and promises to be highly serviceable. That church numbers about eighty members, and some of the brethren are among our best citizens. One or two of the deacons, among others, are liable at any time to fall into the hands of the slave-catcher; but it would be with a great deal of reluctance, to say the least, that the citizens would see them borne away.

MISSIONARY SECRETARY.—Rev. H. A. Tracy, sixteen years pastor of the church at Sutton Mass., has accepted the agency of the A.B.C.F.M. at Cincinnati. Dr. Pomroy, in communicating this appointment to the *Central Christian Herald,* justly says of Mr. T.:

"He is universally and very highly esteemed by his brethren in this State, and possesses, as we think, in an eminent degree, those qualifications which fit him for usefulness in the field he is to occupy. You will find him, I cannot doubt, an active, systematic, able and efficient laborer in the cause of Foreign Missions. He will have the general care and oversight of south-eastern and south-western Ohio, southern Indiana and southern Illinois, with at least two assistants under his direction. We commend him to the Christian confidence and kind cooperation of all the friends of the Board, in his widely-extended district.

"It is the purpose of the Prudential Committee to have an extensive depot of their publications at Cincinnati; and we trust they will find their way into every town and neighborhood, from the Allegany mountains to the farthest line of civilization in the West.

The Bangor *Whig* states that Rev. Nathan Dole, of Brewer, Me., has accepted an office in the Missionary Rooms in Boston, as editor of the *Herald, Journal and Day-Spring,* published by the American Board, and left his late pastoral charge on the 29th ult., to enter upon his official duties.

FROM THE PULPIT TO THE BAR.—On Tuesday, in the Court of Common Pleas, Boston, Rev. Matthew Hale Smith was admitted as an attorney and counselor at law, and has signified to the Suffolk North Association, of which he has been a member, his withdrawal from the ministry.

INTERESTING FACT.—A friend now in Trebizond, on the eastern shore of the Black Sea, in a letter to us makes the following statement:—"Last week I read news from America only twenty-eight days old, and yet it had traveled probably more than eight thousand miles, and had been twice reprinted on the road."—*Puritan Recorder.*

WELSH CHURCH IN PITTSBURGH.—The Rev. Mr. Howes, pastor of the Welsh Congregational church in Pittsburgh, comes to the Congregational churches in New England to ask their aid. His recommendations are of the most satisfactory character.

The Rev. James P. Wilson, D.D., of Philadelphia, late President of Newark College, Delaware, was unanimously elected to the Chair of Didactic Theology in the Union Theological Seminary by the Board of Directors. The talents, varied learning and large attainments of Dr. W. eminently qualify him, in the judgment of his friends, for distinguished usefulness in this important and responsible professorship.—*Syracuse Recorder.*

CONGRESS.

Another week of inaction and irresolution. A few bills were introduced by members, and referred to committees. Mr. Holmes made a motion in favor of elevating General Scott to the higher title and salary of Lieutenant-General, to enable him more suitably to command our army of ten thousand men. Mr. Hale presented a petition from New Hampshire praying for a revision of the military laws, so as to put an end to the infliction of atrocious punishments. In a recent case, he said, a private soldier, for a trivial offense, was sentenced to wear a ball and chain on his legs, and an iron ring round his neck, with seven spikes, each spike seven inches long, all his pay to be forfeited, and imprisonment, all for one year. In reply to some slang of Mr. Jeff. Davis about spurious philanthropy, Mr. Hale said he hoped before long to see some genuine philanthropy.

"Every effort to ameliorate the condition of any person, was stigmatized by its opponents as false philanthropy. Private soldiers and sailors, above all others, had a right to look to Congress for protection. The sentence was carried into effect in part. Gen. Scott, however, when the sentence came under his eye, remitted the wearing of the pronged necklace."

The papers were referred to the Committee on Military Affairs; and the motion to print to the Printing Committee, on whose report they were ordered to be printed. On Thursday a political debate occurred on Mr. Bradbury's resolution of inquiry in regard to removals from office. After the appetite for recrimination had satisfied itself, the Senate adjourned till Monday—to rest. The House, more industrious or more enduring, held a sitting on Friday, received a resolution from Mr. Thurston, and a notice of a bill from Mr. Phœnix, debated a private bill without effect, and debated with like result a question of reference of a private bill, and then collapsed into the same condition with the Senate. There is too much reason to fear that the surrender of the power of will, which was made in the debate on Root's resolution, is wholly irretrievable by this Congress, and that we shall have neither cheap postage nor any other truly national measure adopted this session.

MONDAY, Dec. 16.

Congress seemed to commence work in earnest, in both Houses. Hope the zeal will not collapse during the week, at least.

IN SENATE.—The receipts and expenditures of the Post-office were reported. After sundry petitions and reports, Mr. Cass introduced a resolution calling for the correspondence concerning Hungary.

Mr. Benton introduced his bill for a continental highway from St. Louis to San Francisco, 1,600 miles, with branches of 300 miles to Santa Fé, and 500 miles to Oregon. The plan embraces a railroad, plank-road, and common road, all side by side! It sets apart the public lands 100 miles wide the whole distance to build the road, and provides for the extinction of Indian titles, erection of military posts, &c.

Mr. Mason called up the bill to extend the charter of the Potomac Insurance Co., and a long debate ensued on the clause making the stockholders liable in their individual capacity. On motion of Mr. Mason, the liability was limited to the amount of stock owned. Bill passed, 23 to 20.

The annual report of the Treasury was received. The President of the United States announced that Texas has accepted the ten millions, and acceded to the prescribed boundary of New Mexico.

[While this was going on, Jenny Lind, accompanied by Belletti, Barnum, Benedict, and Burke, appeared in the ladies' gallery. Commotion and excitement throughout the chamber. All the men and women in the galleries stood up and stared unceasingly, and many crowded around her. She refused to set in a front seat, and after a stay of five minutes departed, followed by nearly all in the galleries.]

IN THE HOUSE.—On motion of Mr. Briggs, the rules were suspended—104 to 37—and the bill for the establishment of a branch mint in New York was made the order of the day for the second Tuesday in January.

Mr. Strong gave notice that he would call up the contested election case for New Hampshire on Tuesday next.

Mr. Wentworth asked leave to offer a resolution making the Cheap Postage bill, with the River and Harbor bill, and a farm to every head of a family bill, the order of the day for Wednesday next.

The House refused to suspend the rules. Yeas 126, nays 80.

On motion of Mr. Otis the Cheap Postage bill was made the special order of the day for Wednesday next.

On motion of Mr. Boyd, the first Tuesday, Wednesday, and Thursday in February, were set apart for the consideration of the territorial business of Oregon, Minnesota, Utah, and New Mexico.

On motion of Mr. Burt, a resolution was referred to the Committee on Naval Affairs, that they might inquire into the propriety of requesting the President to give notice to Great Britain of the desire of this government to terminate the 8th article of the treaty of 1842, which requires each nation to maintain a squadron on the coast of Africa to suppress the slave trade. Other resolutions of inquiry were adopted.

TUESDAY, Dec. 17.

The spirit of industry and efficiency evinced yesterday was altogether too unnatural to this Congress to last more than one day. The House to-day adjourned on hearing the announcement of the death of Mr. Harmanson, of Louisiana, which took place last October. The Senate ordered 10,000 copies of the Treasury Report, and listened to a colloquy between Mr. Jeff. Davis and Mr. Foote respecting some resolutions of the Legislature of Mississippi, commending the former for opposing, and censuring the latter for sustaining the "adjustment."

On Mr. Gwinn's resolution to print the President's Message in Spanish, Mr. Walker moved to print also in German and Norwegian. Resolution and amendments laid on the table.

The Chair laid before the Senate the Report of the Board of Officers called to consider the propriety of establishing the rank of Lieutenant-General, and what measures are necessary to prevent military officers exercising civil duties, *i. e.*, making themselves useful to the country.

WEDNESDAY, Dec. 18.

After disposing of some routine business, the House then went into Committee of the Whole, and took up for consideration the special order of the day—the Cheap Postage bill—and engaged in discussing the same. That is hopeful—so far.

GENERAL NEWS.

HALIFAX, Dec. 13.—The fire on Wednesday consumed forty dwellings, exclusive of the barracks; the loss about $90,000.

The America brought encouraging advices from the Commissioner sent to enlist the aid of the British Government in building the Halifax and Portland Railroad. The sleighing here is good.

CINCINNATI, Dec. 13.—Every boat from New Orleans has more or less cholera on board. The disease is, however, mostly confined to emigrants. Navigation on the Missouri, Illinois, and Upper Missouri, has closed. Wabash river is very low, and this will prevent hog products of those villages reaching us as early as usual.

WASHINGTON, Dec. 16.—President Fillmore has received official notice from Gov. Bell of the passage of Mr. Pearce's bill by the Legislature. Officers for New Mexico will be nominated this week. Jenny Lind arrived here last evening, and is stopping at Willard's.

DEC. 17.—Jenny Lind's first concert last night was crowded. Over ten thousand dollars was received for tickets; the President, Cabinet, Mr. Clay, General Scott, and a quorum of both Houses, were present. She visits Mount Vernon to-day.

TEXAS.—The Legislature met at Austin on the 18th, and the bill to accept the propositions of the Peace boundary bill passed both Houses on the 22d—the Senate with only one dissentient vote, and the House with five. The bill had been signed by the Governor, and an authenticated copy transmitted to Washington.

Lieutenants Smith and Melcher have returned from exploring the Rio Grande del Norte, and report that there can never be steamboat navigation beyond 100 miles above Laredo.

REPORT ON THE PUBLIC LANDS.—The Commissioner of the General Land Office, in his annual report, presents a clear view of the whole land system of the United States. The business of surveying has been pressed as rapidly as possible, in order to enable the hardy pioneer settlers to avail themselves of the provisions of the preëmption law, which are confined to surveyed lands. The combination of the geodetic with the rectangular system of surveying is shown to be highly conducive to the desired accuracy. The quantity of land disposed of in 1845, both by sale and by the location of military bounty warrants and State selections, was 4,933,000 acres, which, at $1 25, amount to $6,428,435. In 1849, the quantity was 5,184,410; and in the first three quarters of 1850, it was 2,815,366 acres.

The whole area of public lands is set down at 424,108,760 acres, of which about one-fourth have been sold, producing to the Treasury $135,339,091. The cost to the government is set at $74,957,879, showing a profit of $60,381,213, equal to about a million and a quarter annually for fifty years. Nearly another quarter has been granted for public objects. The bounty land operations materially diminish the sales, and have led to great frauds.

It is recommended to apply the land system to the Pacific section, and to sell *all* the mineral lands, lead, iron, coal, copper and gold, to avoid the great evils which seem inseparable from any system of leasing such lands. In regard to the success of mining operations in California, the Commissioner says:

"I am inclined to think that those engaged in the mining operations there, do not probably realize as much as the same number employed in agriculture or other branches of industry in that or other sections of our Union; and that but comparatively few of the many thus engaged, acquire more than sufficient to pay expenses, or to enable them to return to the old States."

VERMONT.—The late legislature passed an act giving to persons claimed as fugitive slaves the benefit of *habeas corpus* and trial by jury *in the State courts,* and requiring the States' attorneys in the several counties to act for the parties arrested as fugitives, to see that they have their rights. We have no belief that the United States will ever interfere with the inherent right of a *sovereign* State to protect its own inhabitants on its own territory.

History of Alexander the Great. By Jacob Abbott. London: Simms & M'Intyre.—We welcome another oi these cheap reprints of Jacob Abbott's delightful histories. The story of Alexander is finely and effectively told, and leaves the right moral impression.—*London paper.*

Will our complaining friends who talk of "American Piracy" be so obliging as to inform us whether the above-named "Jacob Abbott" is or is not an American author; whether or not the above-named "History of Alexander the Great" is the same book that is published under that title, with copyright, by Harper & Brothers of New York; and whether Messrs. "Simms & M'Intyre" give anything to the author for thus publishing his labors?

GREAT INDUSTRIAL SHOW OF 1851.—The demand for exhibition room far exceeds the possibility of accommodation; and the Local Committees have received instructions to prepare exhibitors "to submit to a strict exercise of judgment, so as to reduce the total demands of space to the amount that the building will furnish."

EMBARKATION OF MISSIONARIES.—Rev. J. Cutler Tefft and Rev. Franklin L. Arnold, with their wives, Miss Hannah More, Miss Joanna Alden, Mr. Samuel Gray (a colored man), and Mr. William C. Brown, missionaries and teachers, destined for the Kaw-Mendi and Tissana missions, in the interior of West Africa, under the care of the American Missionary Association, sailed on Tuesday last for Sierra Leone, in brig Triton, Capt. Long.

The Delavan House, Albany, has been enlarged, so that it can lodge with comfort 350 guests, and feed as many as may come. It was once supposed that a first class hotel could not be sustained on temperance principles. The "Delavan" has settled this question, and is a standing lecture in favor of temperance.

OPPRESSION.—The disunion and secession orators in the South, assert that the people are awfully oppressed by the general government—robbed, degraded, &c. These orators are mostly lawyers. Now, it is a fact, which no intelligent man will deny, that the people of the South were never more prosperous since the country was settled. Every kind of property sells readily, and at fair prices, while cotton is selling at 14 cents, and negro fellows from eight hundred to one thousand dollars.—*Mobile Adv.*

We learn from the Cherokee *Advocate* that there are twenty-two schools in the several districts of that nation, in which more than one thousand male and female scholars are under instruction.

ROMANISH COLONY.—Rev. T. N. Mullen, a Catholic clergyman, recently purchased some 25,000 acres in Iowa, where he intends to bring a large number of his countrymen to settle, as soon as preparations can be made in Ireland for their departure to America.

We are given to understand that the first screw propellor of the General Screw Navigation Company will sail with the mails for Cape Town on the 15th December. This event will constitute an era in the history of the colony.—*Standard.*

From Dublin, Birmingham, Lancashire, and London, the Catholic clergy have presented addresses of loyalty and attachment to the Throne.

LAW REFORM.—In the Common Law Courts a great change is impending. A new commission to examine into this subject has been created, which is still sitting, and which, following our example, will, it is expected, recommend the *abolition of the forms of action,* at the ensuing session of Parliament.

Rev. Dr. Lounsbury, of Ovid, N. Y. has been appointed Agent of the American Bible Society in Western New York, which he has accepted, and for which it will be readily understood he possesses admirable qualifications.—*Syr. Rec.*

TRACTS.—Mr. Holmes, in speaking of the effect of the distribution of tracts, says: "Every printed page that leaves the depot under his charge, he considers as an arrow that tells. A single tract that enters a village is often a little matter that kindles a great fire."

CRIMINAL JUSTICE IN NORTH CAROLINA.—The Wesleyan Methodist connection of the United States has circuits and preachers in North Carolina, two of whom, Jesse McBride and Adam Cook, have recently undergone a violent prosecution for the crime of "giving the Ten Commandments to a little girl." The trial took place, Oct. 7, at Salem, a Moravian village. The indictment charged them with circulating a tract, called "The Ten Commandments," with intent to excite insurrection, conspiracy and resistance in the slaves. The following is the material evidence:

Washington Kenedy.—That defendants staid over night at my house in Liberty. I left early in the morning; returned in the evening and found the pamphlet at my house. They behaved like ministers.

Lora Kenedy.—McBride gave me the pamphlet in the absence of Crooks. He said nothing to me when he gave it. I think this is the one he gave me; I put no mark on it by which to distinguish it from any other pamphlet of the same name. I go to Sabbath-school; there are no colored persons at school or at home.

Henry Marshall.—I heard McBride preach at ——. He said he was not in favor of amalgamation or insurrection; was opposed to war of all kinds; would not have the slaves take swords and guns and murder their masters; he was the friend both of the slave and his master.

Newel Sap.—Heard McBride say he would preach the truth independently, and Crooks that he would suffer his right arm to be cut off rather than withhold the truth.

The jury acquitted Crooks and found McBride guilty; whereupon the Court (Judge Manly) passed the following sentence:

That Bro. McBride should stand in the pillory one hour, receive twenty stripes, and be imprisoned in the county jail one year, and that the sheriff proceed to inflict the penalty immediately.

An appeal was taken to the Supreme Court, which arrested the execution until January. The *True Wesleyan* says that Mr. McBride is of Quaker origin, and a most meek, harmless and pious man. The object is doubtless to drive the Wesleyans out of the State; and it is as truly a case of religious persecution as that of Oneken in Hamburgh. The tract is a very harmless little thing; and we venture to predict that if this is the policy pursued, the courts in North Carolina will have plenty of business. Slavery cannot long survive where such trials and convictions become common. The *True Wesleyan* adds:

"One word to Bro. McBride. You have the consolation in your suffering and trials, of knowing that you suffer for the cause of truth, for right-eousness' sake; and of such Jesus Christ says, 'Rejoice and be exceeding glad, for great is your reward in the kingdom of heaven.' He who sustained those who suffered for the truth in olden times will sustain you, and you shall come as gold out of the furnace. 'Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory.' You may rest assured that you have the sympathies and prayers of all your brethren. We await the result of the appeal, and if Bro. McBride must be imprisoned for a year, some one else must take his place, for it will not do to abandon the work."

NEW YORK CATTLE MARKET—Dec. 17.

At market 1700 beeves (460 Southern, the remainder from this State and the East), 80 cows and calves, and 9000 sheep and lambs.

PRICES, &c.—Beeves have been rather plentier the past week, and the prices last quoted are barely maintained. The range to day for good retailing qualities is from $5 to $7.50 per 100 lbs. About 200 left over unsold.

COWS AND CALVES—Sales at from $22 a $30

Editors' Cable.

SERMONS OF REV. JOHN KING LORD, late pastor of the First Orthodox Congregational Church in Cincinnati, Ohio. With an Introductory Notice, by Nathan Lord, President of Dartmouth College. Boston: Perkins & Whipple. 1850. New York: M. H. Newman & Co.

It was not the fondness of parental love, nor the tenderness of parental grief, that led to the preparation of this volume, but the regard of a Christian teacher for views of truth long and ardently cherished, which were inculcated upon a son whose discriminating and logical mind could clearly apprehend, and whose fervid eloquence could earnestly enforce them,—views under which the character of that son was molded, and his ministerial life was developed and made effective. That the hand of a father should have sketched the life and character of a beloved son with such evident impartiality, and with such a modest and conscientious deference to truth, is in the highest degree complimentary to his taste, his judgment and his Christian principle. Differing as we do from the method of interpreting Scripture—especially its prophetic parts—which is commended in this volume, we must admire the spirit in which the discussion is conducted, and refrain from any attempt to controvert a theory broached in such a connection. To do this would be to argue not only against the deductions of a vigorous intellect, but against the most cherished memories of a wounded heart. We commend the introduction to the patient thought of all students of the Word of God.

Dr. Lord judged wisely that the sermons of his son were worthy of being preserved in some permanent form, in accordance with the urgent request of the Church in Cincinnati, which had enjoyed his brief but most valued and successful ministrations. The sermons in this volume appear to have been selected with reference to the development and illustration of the views presented in the introduction. Some of them are models of homiletical composition; lucid in Scriptural exposition, cogent in reasoning, and powerful in the application of truth. The Millenarian view which Mr. Lord had embraced in its substance without its extravagances, certainly gave to his preaching an earnestness, a fervor, and a solemnity not often attained in the pulpit. We are persuaded that a thorough belief in a reigning and a coming Savior, and the habitual contemplation of the *last* things, would add great weight and impressiveness to the ordinary preaching of the Gospel. Some of the discourses in this volume are truly grand exhibitions of the moral government of God.

As our eye has run over these pages, it has been bedimmed at the thought of that gifted mind and that pure and earnest spirit which was so early snatched away from earth, and whose strong and earnest convictions of truth find but inadequate expression through these leaden lips. We have seemed to see that faithful young pastor, in the midst of an epidemic, going through the plague-smitten streets, ministering to the sick and the dying, then returning to his home to lie down in the mortal embrace of the Pestilence. Christ came to him too early for the fond hopes of loving friends and an admiring people,—yet not too early nor too suddenly for his own trusting, expectant soul. The name and the discourses of *John King Lord*, like the name and the writings of *William Bradford Homer*, will be cherished in the memory of the Church, as rich and fragrant blossoms whose fruits shall be gathered in the Paradise above.

HANNAH MORE, OR LIFE IN HALL AND COTTAGE. By Mrs. Helen C. Knight. New York: M. W. Dodd. 1851.

This is a volume of rare attractiveness. At sight of it, one is taken with the exterior, upon which the binder, Mr. Alexander, has exercised his best taste and skill. As we open the book, a goodly portrait of Mrs. More—a countenance of matronly dignity, gentleness, intelligence and grace,—looks out upon us from the frills of an immense cap and the ample folds of a triple ruff. She is sitting in a meditative mood, in the old arm-chair, with spectacles in hand, and a writing-table at her side. The vignette presents us with an exquisite view of the residence of Hannah More, which, together with the portrait, was procured from England expressly for this work. Then the paper and the letter-press are both in keeping with the chaste elegance of the binding and the title-page. A most attractive book this, say we, for the holidays. But what of the work itself? Was there any call for "a *new* memoir of Hannah More," whose life has been so long before the public, from so many authors and in so many forms? Perhaps that question may be better answered a little while hence from the sale book of the publisher. This is at least what it pretends to be, a *new* memoir, as fresh and lively as if none had before been written. It is not burdened, as are others, with dry details and with correspondence heaped together without discrimination, and it will introduce to the young female society of this country and this generation the genius of Barley Wood, in a most winning garb, as a companion, an instructor and a guide.

And who is the authoress that brings her gladsome tribute to the heroine whose virtues she enshrines? Any one who is familiar with Sabbath-school libraries—especially as furnished from the shelves of the Mass. S. S. Society—and accustomed to read those beautiful stories for children in the *Well-Spring* and the *American Messenger*, from the pen of H. C. K., can answer that question. But as this is, we believe, the first time that Mrs. K. has come before the public on her individual responsibility and in a book of any extent, it may not be amiss to say that she is a lady of high moral and literary culture, and of a cheerful, hopeful temperament, who has consecrated her talents to the general instruction of youth, the improvement of her sex, and the advancement of evangelical religion, and who converses with readers through her books in that easy, blithe and animated manner which engages the old and young alike, and which plants instruction and religious principle amid the most pleasant memories of the heart.

And how has Mrs. Knight acquitted herself in this new task? Admirably; as one may judge by opening the volume at any page. Here, for example, is the first paragraph of Chapter II, on the introduction of Miss More to London society:

"Brilliant minds center around this period of English literature. The splendid diction of Burke had kindled a fresh glow around 'The Sublime and Beautiful;' the Deserted Village was surrounded by admiring groups; Johnson fed and fattened the world of letters from the storehouse of his strong and affluent mind; Sir Joshua Reynolds was in the zenith of his popularity; and Garrick, the enchanter of the English, ruled the stage. London society was rife with genius, wit, and learning: the famous Blue Stocking club was then in its glory, and its accomplished patrons figured in the most elegant and refined circles of that day." . . . [Omitting the specialities of each introduction, we only add the enumeration of the group.] "Among the admired women of that circle ranks Mrs. Elizabeth Montagu, who acquired much celebrity as the author of an 'Essay on the Genius of Shakspeare;' . . . by her side behold Elizabeth Carter, accounted one of the most learned ladies of her time. . . . Here is Mrs. Chapone, one of the Blue-Stocking coterie, with another, no less distinguished in her day, Hon. Frances Boscawen, widow of Admiral Boscawen, the warm and appreciating friend of literary worth and rising genius. With her comes Mrs. Vesey, to whom, in pleasing remembrance of the delightful gatherings so often enjoyed at her house, Miss More dedicated her Bas Bleu poem."

There, reader, you are fairly introduced in company with Miss More to London society and in particular to that select company "who met at each other's houses, without ceremony or supper, to enjoy the charm of each other's society, without the interloping aid of cards or dancing," and you feel at once at home with characters whose presence, but for this easy introduction, might have embarrassed you. Throughout the book, we find the same lively picturesque style, wherever narrative or description occurs.

Mrs. Knight has selected the materials of her work with good judgment as regards the best moral effect. She has not been lured by the fascinations of literary and social life, into a forgetfulness of the mission of piety and benevolence which was the crowning honor of the life of Hannah More. To Garrick she pays the tribute due to genius; but even in this she is not unmindful of her obligations to truth and virtue:

"As an actor, Garrick is said never to have had a competitor—never an equal. He won fame, fortune, and friends, while his domestic virtues, ample means, and refined tastes, placed him in a social position far above the men of his profession; and yet must we not add—poor Garrick!

"Social life, refined, graceful, thoughtless, was the element in which he lived and moved; his marvelous powers adorned and delighted the world, and the world rewarded her gifted votary. Yet to the sober eye of reason, and the severer decisions of Christian requirement, the treasures of his genius were wasted to serve the poor purpose of amusing his fellow-men, and futurity was mortgaged for the gay sunshine of an hour.

"The soul, bereaved of its spiritual susceptibilities, and beggared of its heavenly hopes, meets death with calm indifference:

"'Were 'life but a walking shadow; a poor player
That struts and frets his hour upon the stage,
And then is heard no more'—

then were all well—*but after death is the Judgment.*"

Should this volume find its way, as it assuredly will, to the circles of formal or of fashionable Christianity, we cannot doubt that it will there lead to reforms kindred to those effected by the writings of the gifted woman whose life and labors it so gracefully and fragrantly embalms.

How finely drawn are the distinctions in the following paragraphs, from the concluding chapter of the book:

"There is a religion of taste, which admires the beauties of this outward world, and is awed by the grandeur of its Maker. It is inspired more by the book of nature than of revelation; more by the natural than the moral attributes of Deity; it dwells in the imagination, high and inaccessible, apart from the interests of common and familiar objects; it seeks solitary places, and dies amid the din and bustle of noonday life; it shrinks from the sin and distress of the actual, and sighs for the good and beautiful of the ideal; it yearns for the dim aisles of an old past, and would seek the aid of painter and sculptor to help it in its devotions; it is amiable, tasteful, and full of reverence. Was it the religion of taste which molded a character like Hannah More?

"Again, there is a fashionable religion, priding itself upon orthodox doctrines, but lax enough in orthodox practice; it is trifling, irresponsible, and florid, mixed up with frivolity and worldliness; enjoyment is the measure of duty; it seeks only to be pleased, not instructed, and in the pursuit has contracted habits which have proved snares, and imbibed tastes which have weakened and debased its principles. How is it rebuked by the strong language of earnest piety and a living faith."

With these Mrs. K. contrasts most happily an earnest piety which combines the *ardor of feeling* with the *steadfastness of principle*;—a "working, saving, living faith." May the example of that piety which she hastraced with a congenial pen be reproduced in many hearts; and may she thus find encouragement again to commune with the public through other channels than the Sabbath-school.

THE WOMEN OF THE OLD AND NEW TESTAMENTS.—This superb collection of portraits on steel with appropriate sketches of the principal female characters of the Bible, from the pens of several clergymen of literary distinction, was noticed in our columns on its first appearance a year ago. A new edition has been published with reference to the approaching holiday season. The engravings have never been surpassed in this country by any production of the burin, nor can our eyes detect any point of superiority over them in English art. The characters of most of the subjects are well conceived, and all are admirably executed. Of the literary merit of the sketches, and their just religious tone, the names of the several writers and that of the editor, Rev. W. B. Sprague DD. are an ample guaranty; and the expectation of the reader is realized in the perusal. The work as a whole, in its various rich styles of binding, holds the first place among those works of literary taste and elegance which are peculiarly appropriate to the drawing-room or the boudoir.

Published by the Messrs. Appleton, who by the way have returned to their old position No. 200 Broadway, where they occupy one of the most spacious and elegant structures upon that avenue of merchant-palaces.

THE RELIGIOUS QUARTERLIES.—We understand that the publishers of the *Bibliotheca Sacra*, have purchased the *Biblical Repository*, and that hereafter the united work will be published simultaneously at Andover and New York. By this arrangement a greater variety of talent will be concentrated upon a single periodical, and we hope that the subscription list will be increased so as to give that a liberal support. Rev. Mr. Sherwood, the estimable editor of the *Repository*, intends, we believe, to enter again the pastoral office, for the labors of which his health is now fully adequate, and for the duties of which he is peculiarly qualified. We shall regret to lose him from the editorial fraternity, and from those occasional pulpit ministrations which have been so acceptable and edifying to the churches of this vicinity. As a preacher he is earnest, convincing, solemn and impressive, and he would be a valuable acquisition to almost any church in quest of a spiritual guide.

The absorption of the *Repository* in the *Bibliotheca Sacra* leaves a wider field for the *New Englander*, whose peculiar province it is to discuss all the great questions of the day in church, state, and society, from the New England stand-point. Arrangements have been made for bringing this work also into a more vigorous condition, and for extending its circulation. The two publications will occupy fields totally distinct, and every minister should be supplied with both.

For the Independent.

LETTER FROM AFRICA.

PORT NATAL, July 17, 1850.

Affairs in this Colony are at present in a peaceful state. The rapid influx of emigrants, (mostly English,) has removed in a great measure that fear of invasion from the Zulu country which has existed for some time past. Umpandi, the dreaded scourge of the Zulus, still remains at home, and daily slaughters men, women and children, who have unfortunately become the victims of his cruel jealousy. His people continue to flee in vast numbers to this colony, where they feel comparatively safe. Umpandi's chief captains have not forgotten the dreadful havoc made by the *long elephant guns* of the English and Dutch, in the times of Chaka and Dingaan; hence they are careful to remain on the other side of the Togela river, which is the northern boundary of this colony.

Many of the natives in the Zulu country assure the traders who visit them of their willingness to receive the Gospel, but if one of their number should be found embracing Christianity, certain persecution and probably death would ensue. Their king is no more friendly to the truth now, than when he sent his commands to slay four Zulu families, whom he knew were particularly friendly to Rev. A. Grout, then a resident in his dominions. European missionaries have of late made several attempts to establish themselves in his country, but in vain, and there seems no prospect of an opening for the truth as long as the king lives.

In consequence of the death of Martin West, Esq., the colonists have been for some time deprived of a chief magistrate, but a new lieutenant-governor has recently arrived, who formerly sustained some official relation at Sierra Leone. Before performing any important legislation, he designs to visit different parts of the colony, and see with his own eyes the actual condition of his subjects. He has already visited the missionary stations of the American board, and the Wesleyan society, and expresses himself friendly to missionary operations. But we have just been informed that he has begun to yield to the solicitations of the newly-arrived emigrants, and that he designs to cut off for them large slices of the best land in the native locations. I fear the natives will ere long be driven to the poorest parts of the colony, if not entirely crowded out of it. The English do not seem disposed to confine their possessions to the short strip of coast land in the vicinity of Natal. They have just made negociations with Faku, king of the Amakosi Kaffirs, for a large portion of his territory beyond the Umzumkulu river, the southern boundary of this colony. And we see from a late Natal paper, that a plan is proposed of taking a large strip from Umpandi's dominions, the Amazulu willing or otherwise.

It remains to be seen whether this country will become entirely populated by white people. The emigrants who have already arrived are chiefly from the farming districts of England, and are attracted thither by the flaming reports sent home respecting the healthiness of this climate, and the large and fertile farms to be purchased for almost nothing. Some have already become disappointed and returned. It is satisfactorily decided that *cotton* will not flourish, and as for vegetables and fruits, if the insects do not devour them, a larger stock of strength and patience is requisite in their cultivation than many are able to endure, who are not accustomed to labor under a scorching African sun. True, native help can be obtained, but it requires no small amount of time, first, to make known to them the civilized mode of labor; and when that is done, the Zulu boy having gratified his curiosity, and obtained a few shillings, begins to think of his home among the hills, where, free from restraint, he may eat and drink, hunt and dance, with his comrades. Nor does he hesitate, whenever inclination prompts, to leave his employer and betake himself thither.

But these and many other obstacles which seem to stand in the way of emigration to this colony, may yet be surmounted, and these valleys and hills become peopled with civilized and christian communities.

Yours truly,

J. T.

NEW SYSTEM OF MUSICAL NOTATION.

Rev. Charles Beecher, of Newark, has invented a very ingenious system for the notation of music, on a plan which, as far as we know, is entirely new. He thinks it possesses many advantages in the teaching of youth to sing by rule. He is now teaching a large class at Newark, and with gratifying success. For the purpose of bringing it before the public, we present a specimen of the work he has just published, called the "METRONOME," prefaced by a very condensed explanation of the scheme, prepared by the author:

"EXPLANATION.—The four upright lines are called time-lines. The cross-lines are called beat-lines. The heavy beat-lines are accented; the others unaccented. The space between any two beat lines is a beat, and is to be measured by one motion of the pointer. The space between two *accented* beat-lines is a *measure*. If a measure contain two, three or four beats, it is said to be DOUBLE, TRIPLE, or QUADRUPLE. This piece is DOUBLE, with third beats, corresponding to $\frac{6}{8}$ time in the common way. In heating time, a pointer is used, to trace along the time-line from one beat-line to another, with a regular dead-beat stroke, like that of a seconds-hand of a clock.

"All sounds are either a beat in duration, or two, three, four beats, &c.; or else they are half, third, quarter, or eighth beats;—or they are beat and a half, two-third, three-quarter beat, or other fraction. Rests are indicated by a cypher. Sounds by a figure. Where sounds are a *beat* in length, a figure is written immediately under every beat-line; two-beats, under every second beat-line, &c. Half-beats are indicated by a single dash at the right, bisecting the beat; third-beats by two dashes; quarter-beats by three. The different sounds of the octave are denoted by the figures—1 2 3 4 5 6 7 i. Or by—I II III IV V VI VII 1. Hence the scale may be written in either of seven ways, according to its pitch:—

C	1	2	3	4	5	6	7 i
D	1	2	3	4	5	6	Vii I
E	1	2	3	4	5	Vi	Vii i
F	1	2	3	4	V	Vi	Vii i
G	1	2	3	IV	V	Vi	Vii i
A	I	2	III	IV	V	Vi	Vii i
B	1	II	III	IV	V	Vi	Vii i

"All sounds of the octave below middle C, have a dot under them. All sounds of the octave above middle C, have no dot. All sounds of the octave above treble C, have a dot above them. Octaves higher or lower than these, are indicated by two dots above or below.

"The different keys are indicated by using more or less of the *Roman* with the Arabic numerals. The key of C is written always—

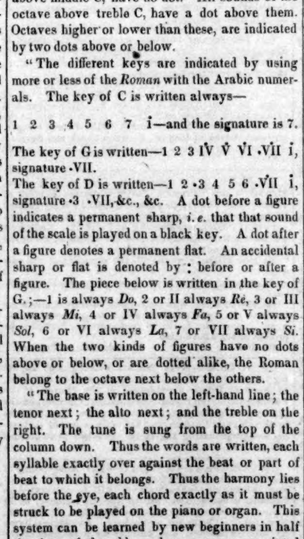
1 2 3 4 5 6 7 i—and the signature is 7.

The key of G is written—1 2 3 IV V Vi .Vii i, signature .Vii.

The key of D is written—1 2 .3 4 5 6 .Vii i, signature .3 .Vii, &c., &c. A dot before a figure indicates a permanent sharp, *i. e.* that that sound of the scale is played on a black key. A dot after a figure denotes a permanent flat. An accidental sharp or flat is denoted by : before or after a figure. The piece below is written in the key of G.;—1 is always *Do*, 2 or II always *Re*, 3 or III always *Mi*, 4 or IV always *Fa*, 5 or V always *Sol*, 6 or VI always *La*, 7 or VII always *Si*. When the two kinds of figures have no dots above or below, or are dotted alike, the Roman belong to the octave next below the others.

"The base is written on the left-hand line; the tenor next; the alto next; and the treble on the right. The tune is sung from the top of the column down. Thus the words are written, each syllable exactly over against the beat or part of beat to which it belongs. Thus the harmony lies before the eye, each chord exactly as it must be struck to be played on the piano or organ. This system can be learned by new beginners in half the time of the old; and any person acquainted with the old system can sing this in a few hours' practice."

No. 42. 7s & 6s.



ON SMOKING.—Of the three modes of using tobacco, smoking is that which seems to have insinuated itself most extensively among the youth of our community. Tobacco, employed in this way, being drawn in with the vital breath, conveys its poisonous influences into every part of the lungs. There the noxious fluid is entangled in the minute spongy air cells, and has time to exert its pernicious influence on the blood, not in vivifying, but in vitiating it. The blood imbibes the stimulant narcotic principle, and circulates it through the whole system. It produces in consequence a febrile action in those of a delicate habit. Where there is any tendency to pathisis and tubercular deposit in the lungs, debility of these organs, consequent on the use of tobacco in this way, must favor the deposit of tuberculous matter, and thus sow the seeds of consumption. This practice impairs the natural taste and relish for food, lessens the appetite, and weakens the powers of the stomach. As to the pleasure produced by it, it is, I believe, a well-known fact, that a person smoking in the dark is often unable to determine whether his cigar is lighted or not.—*Dr. J. C. Warren.*

MISCELLANEOUS.

DIEU ET MON DROIT.

BY MARTIN F. TUPPER.

[Communicated for The Independent.]

No fanciful hope, and no cowardly fear
Shall ever be lord of my breast;
An Englishman gathers his comfort and cheer
From duty, by Providence blest:
The good royal motto from Normandy won,
Upholds him by day and by night;
Adversity's noon, and prosperity's sun,
Are shining in "God and my Right."

My God! the great guard, the good ruler and friend,
Who made me, and guides as He will;
My Right! which His government helps to defend,
And bids me stand up for it still.
The heart that has trusted Him well does He love,
And fills it with heavenly light,
Rejoic'd upon earth with all peace from above,
And resting on "God and my Right."

My Right, the right way—and my Right, the right arm—
And my Right, the true rights of the case;
Strong, honest, deserving—the triple-tied charm
That keeps a man well in his place.
With these well about us, and God overhead,
We fear not whatever we fight—
There never was mortal who fail'd, or who fled,
Whose motto was, "God and my Right."

Albury, Eng., Nov. 26, 1850.

Rome Drunk.

We are much impressed with the appropriateness of this figure of intoxication, as it is applied in the Scripture prophecies to the Church of Rome, and must be permitted to deal with it freely. She is said to be "drunken," and to have *"made the inhabitants of the earth* drunk;" as one sottish, abandoned creature of this kind always seeks to make others. But let us observe to what *her* intoxication is attributed. She is "drunk with the blood of saints and martyrs." Now of what modern nations has this been equally true—as it is in France and Italy? Who have shed so profusely as they the blood of faithful witnesses of the truth? Let a St. Bartholomew's day and all the streets of Paris, with the history of the Piedmontese valleys, for generations, testify. These nations have been especially *the* bloody persecutors of Protestant Christianity. Who can forget the best sonnet in our language, as a *prophecy*, predicted on these their deeds?

Avenge, O Lord! thy martyred saints, whose bones
Lie scattered in the Alpine mountains cold;
Even those who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones.
—Forget not!—For thy book recounts their groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant, down the rocks!——
—Their martyred blood and ashes sow
O'er all th' Italian fields, where still doth sway
The triple Tyrant.

The very intoxication of power thus obtained and abused, *has* precipitated both countries, France and Italy, to religious ruin, and into every temporal disorder and mischief.—*Christ. Chron.*

Cruikshank, the Artist.

George Cruikshank, Esq., has become a valuable convert to the abstinence system. Few men have contributed more to supply harmless mirth to mankind than Mr. Cruikshank; perhaps those who have laughed at his wit may have the sense to listen to his wisdom. Let us hear his testimony:

Mr. Geo. Cruikshank, who was vehemently applauded, said he was there to declare his adhesion to that great and glorious cause. He had been a tetotaler three years and a half; he was sorry he had not been so all his life: but he would keep the pledge now as long as he existed. (Cheers.) He had twice had wine prescribed as a medicine, but he had refused to take it, though at the risk of his life. (Cheers.) In the room in which they were assembled, all the great national interests had been from time to time advocated; he had himself acted as steward on occasions when the late lamented Duke of Cambridge presided—great and glorious occasions, but none of them surpassing in importance that on which they were assembled. (Hear, hear.) It was gratifying to behold a meeting of tetotalers in one of the first rooms in the city of London, where wine had flowed in torrents, not to mention oceans of brandy and whisky-punch. (Cheers and laughter.) He recently attended a costermonger's supper and ball, both of which passed off very pleasantly; two drunken men forced themselves into the assembly, with a view to create a disturbance; but the good sense and sobriety of the company completely defeated their object. (Hear, hear.) He regretted that he had not the means of rendering pecuniary assistance to this cause; but he hoped to be able to aid it by his pencil or pen. (Cheers.) From his previous efforts in this way he had not derived the least profit; but if they had promoted the temperance cause in the slightest degree, he was satisfied. (Hear, hear.)—*London paper.*

Presence of Mind.

The *Southern Christian Advocate* contains a fine article on the above, from which we clip the following:

"Presence of mind is occasionally shown in quick conception of some device or expedient, such as we usually suppose to be an emanation of superior intellect. This has been repeatedly exemplified in rencontres with the insane. A lady was one evening sitting in her drawing-room alone, when the only inmate of the house, a brother who for a time had been betraying a tendency to unsoundness of mind, entered with a carving-knife in his hand, and shutting the door came up to her and said, 'Margaret, an odd idea has occurred to me. I wish to paint the head of John the Baptist, and I think yours might make an excellent study for it. So, if you please, I will cut off your head.' The lady looked at her brother's eye, and seeing in it no token of jest, concluded that he meant to do as he said. There was an open window and a balcony by her side, with a street in front; but a moment satisfied her that safety did not lay that way. So, putting on a smiling countenance she said with the greatest apparent cordiality, 'That is a strange idea, George; but would it not be a pity to spoil this pretty new lace tippet I have got? I'll just step to my room to put it off, and be with you in half a minute.' Without waiting to give him time to consider, she stepped lightly across the floor, and passed out. In another moment she was safe in her own room, whence she easily gave alarm, and the madman was secured.

"A lady, one day, returning from a drive, looked up and saw two of her children, one about five, and the other about four years old, outside the garret window, which they were busily employed in rubbing with their handkerchiefs, in imitation of a person whom they had seen a few days before cleaning the windows. They had clambered over the bars which had been intended to secure them from danger. The lady had sufficient command over herself not to appear to observe them; she did not utter one word, but hastened up to the nursery, and instead of rushing forward to snatch them in, which might have frightened them, and caused them to lose their balance, she stood a little apart and called gently to them, and bade them come in. They saw no appearance of hurry or agitation in their mamma, so they took their time, and deliberately climbed the bars, and landed safely in the room. One look of terror, one tone of impatience from her, and the little creatures might have become confused, and lost their footing, and been destroyed."

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